

MARCH

1958

mission

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

bulletin



THE CHURCH IN POSTWAR JAPAN

YOUTH GROUP WORK IN HONG KONG

mission bulletin

COPYRIGHT 1958 BY MISSION BULLETIN

Vol. X

March, 1958

No. 3

CONTENTS

EDITORIAL	Page
Infiltrate, Divide, Destroy!	207
FEATURES	
The Church in Postwar Japan <i>By Rev. Jean Monsterleet</i>	209
The New Cultural Center for India <i>By Carlito De Souza</i>	219
Youth Group Work in Hong Kong <i>By Rev. Patrick J. Howatson</i>	222
MISSION CATECHETICS AND LITURGY	
The Art of Teaching Catechism <i>By Rev. Hans Staffner</i>	229
Teaching The Mass by Its Celebration <i>By Rev. Joseph Kellner</i>	241
Catechetical Reports and Comments	247
COMMUNIST POLICY	254
PRESS REVIEW	263
NOTES AND INFORMATION	269
BOOK REVIEWS	277
MISSION CHRONICLE	
Borneo	279
Ceylon	280
China	282
India	290
Indonesia	299
Japan	300
Korea	305
Malaya	306
New Guinea	307
Pakistan	307
Philippines.....	308
Taiwan	309
Thailand	313
Vietnam	313

MISSION BULLETIN is published ten months a year by a Committee of Catholic Missioners and edited by Rev. Morgan J. Vittengl, M.M. No issues appear for July and August.

Articles and reports listed under *Mission Catechetics and Liturgy* are contributed by the Institute of Mission Apologetics, Box 1815, Manila, Philippines.

The subscription price for Hong Kong and China is HK\$20.00; for foreign countries, as indicated on the back-cover. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor

MISSION BULLETIN

106A Kwok Man House, 8A Des Voeux Road, C.
Hong Kong, Asia

CUM APPROBATIONE ECCLESIASTICA

Now...fly Northwest's new DC-7C's

from Tokyo all the way

to Chicago and New York



New sign of flying luxury...DC-7C means the ultimate in luxury and comfort... especially if it's painted on the giant red tail of Northwest's new Imperial Service DC-7C's—America's fastest, quietest long-range airliners.

Northwest's pioneering shrinks the world again!

Now—only on Northwest—you can fly across the Pacific *and* across the U.S.A. on the world's fastest, quietest long-range airliners—new Imperial Service DC-7C's.

The DC-7C is a great new airplane, designed to easily span any ocean... any continent. Fly them on Northwest's Great Circle shortcut to Seattle, then non-stop to New York or Chicago *all the way in just a day*

So wherever you're going in the U.S.A., fly the shortest, fastest way. Fly Northwest Orient Airlines new radar-smooth DC-7C's across the Pacific and across the U.S.A. Daily DC-7C tourist or Imperial Service from Tokyo. Fly connecting airline to Taipei to connect with Northwest's DC-6B service to Tokyo.

FLY THE SHORTEST, FASTEST WAY TO THE U.S.A.



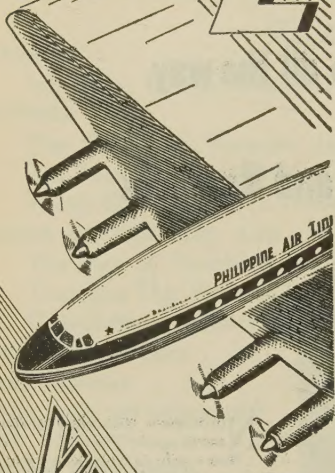
NORTHWEST

Orient **AIRLINES**

Phone: 36764, 32650, 21178 or your travel agent.

Ticket office: St. George's Bldg. Ice House Street.

744
PAL



**NOW
DAILY
FLIGHTS
TO
MANILA**

Booking Offices:

Peninsula Hotel Tel: 62371

Union Building Tel: 36957



PHILIPPINE AIR LINES

246

100% Safe
Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES
IN THE WORLD

The safe, convenient way to protect
your travel cash. Quick refund if
they are lost or stolen. Available
throughout the world at all

AMERICAN EXPRESS OFFICES

INDEPENDENT

DEPENDABLE



Isbrandtsen Company, Inc.
NEW YORK

WORLD WIDE CARRIER OF
FREIGHT TO & FROM EASTERN
MEDITERRANEAN • RED SEA
PORTS • INDIA • STRAITS
SETTLEMENTS & SIAM • EAST
INDIES • PHILIPPINES • HONG
KONG • JAPAN • CONTINENTAL
EUROPE.

FAR EAST GENERAL AGENTS:—

HOTHERSHIP

HOTHER TRADING AND STEAMSHIP COMPANY, LTD.

ROOM 4 MEZZANINE FLOOR,
PRINTING HOUSE,
6, DUDELL STREET,
HONG KONG.

TELEPHONES: 33803 & 37809 CABLE ADDRESS: "HOTHERSHIP"

INFILTRATE, DIVIDE, DESTROY!

THE Chinese Communist Government has recently issued a set of directives to all veteran party members outlining the latest tactics in dealing with the Catholic Church. Completely contrary to their repeated protestations that there is "freedom of religion" in China, this document (which we have reproduced in the *Mission Chronicle*) has as its theme: infiltrate, divide, and destroy the Catholic Church!

There has never been any doubt concerning the attitude of the Communist Chinese government toward the Church. After the Communists took over the mainland by armed force, the Red government quickly laid down its policy toward religion. The Chinese Communists, like the Communists ruling other subjugated countries of Asia and Europe set their goal at nothing less than a Catholic Church completely subject to Party guidance.

The People's Daily, Peking, carried the following statement in its issue of November 20, 1950:

Marxism is atheistic; it has nothing in common with religions but will guide them to fight against imperialism. It will not allow them to propagate their beliefs outside the churches, but it will not suppress them by a simple government act. During the land reform, all church activities, whether in the churches or outside them, are to be temporarily suspend-

ed. Publications insulting the People's Democracy are to be suppressed and all such books are to be destroyed. Schools are to be protected by the Government, but they will have to teach political doctrine. Church properties were to be taken over by the Government only with the assent of the Church authorities.

This policy, however, did not last long, for within a few months the Chinese Communists began a widespread program of expropriation of Church property. Without even a semblance of seeking the assent of Church authorities the Communists seized or closed 189 middle schools, 1,500 primary schools, 2,243 rural schools, 216 hospitals, 781 dispensaries, 5 leprosaria, 254 orphanages, 29 printing presses, 56 publications, 1 observatory 2 museums and an ethnological institute.

The Communists dismissed any and all protests to their action by airily proclaiming that these institutions — selflessly dedicated to the material and spiritual welfare of the Chinese people — were nothing more than "fronts for imperialist spies;" the foreign missionaries. The aim was apparent: to cut all ties between Catholics in China and the Church in non-Communist countries, as well as the Holy See.

Then began the arrests, trials, sentencing, and finally the expulsion of all foreign missionaries from China.

In 1948 there were five and a half thousand Catholic missionaries in China; 3,090 priests and 2,351 Sisters. Today only eighteen Catholic foreign missionaries remain in Red China.

While the expropriation of Church property, and the expulsion of foreign missionaries was being carried out a movement was launched under the guise of patriotism to win to the cause of communism, the twenty-five Chinese Bishops, 2,698 priests, 5,112 Sisters and the more than three million Catholic laity. The movement which was designed to create a split within the Church and rule the Church through a group won over to the cause of the Party was bitterly resisted. Hundreds of the Chinese faithful, Bishops, priests, religious and laity were arrested and sent to prison.

Evidently the Communists concluded that the perseverance of the Chinese clergy and faithful was due to the presence of the foreign missionaries, for beginning in 1951 there was a lull in the suppression of "counter-revolutionaries" (as the Chinese Catholics were now termed) while the expulsion of foreign missionaries continued. Nevertheless, the churches in the rural areas that had been closed during the land reform, were not allowed to reopen, and remain closed to this day.

By 1956, practically all the foreign missionaries were out of Red China, and the Government quietly prepared another drive to effect a split within the Church itself. The Communists made a show of releasing Chinese Bishops and priests from prison. It also restored a few churches to Catholic authorities to win the confidence of Catholics at home, and make propaganda abroad. The stage was now prepared for the National Conference

of Chinese Catholics which took place in Peking last summer.

What the Communists had hoped would be a glorious triumph for the Party turned out instead to be a dismal failure. Despite speeches dictated by the Government Bureau for Religious Affairs, and the use of threats and force to keep the "delegates" in line, Bishops, priests, religious and members of the Catholic laity spoke out openly, opposing any severance of ties between the Chinese Catholics and the Vatican. The "Patriotic Association of Chinese Catholics" was challenged as a blatant attempt to found a schismatic Church which in turn would become a government-sponsored Communist organization.

Many of those Catholics who had only recently been freed from prison in preparation for this meeting were now rearrested and sent back to jail. At the same time the Communists set up "indoctrination meetings" in all parts of China for "diehard Catholic rightists", to break down if possible any and all resistance to the Church-condemned Patriotic Association. But once again, as during the Peking meeting, stirring accounts of Catholic leaders and laity openly opposing this further Communist attempt to destroy the Church in China are now reaching the outside world.

Thus it is an eloquent testimony to the fortitude, perseverance and the strengthening graces of Almighty God which the majority of Chinese Catholics have shown forth, that the Chinese Communist Party, in lieu of trying to completely dominate the Church from within has finally directed its hardened, veteran party members to infiltrate, divide, and destroy the Catholic Church!

*New mission methods must be used
to establish the Church among
the Japanese people —*

THE CHURCH IN POSTWAR JAPAN

— By Rev. Jean Monsterleet —

THE atomic age began for the Church in Japan with suffering and death. In August 1956 the atomic bomb killed more than 8,000 Catholics in Nagasaki. In the whole country the war had brought ruins: fifty-four of the biggest churches had been completely destroyed and twenty-five others had been rendered useless. The majority of the seminarians had been mobilized, and were now dead or prisoners. There remained 450 priests, 155 of them Japanese, and 2,000 religious and Sisters for 80,000,000 inhabitants. But the defeat had also caused a great confusion, and during the years that followed the war, a great number of people of goodwill turned towards the Church.

Notwithstanding the formidable difficulties of post-war times, such as the lack of personnel, lack of buildings, and shortage of books, the missionaries started regrouping the Christian communities and reconstructing their works. If there had been more workers available to reap the harvest, baptisms would have been much more numerous. By 1948, however, the number of faithful had risen again to 120,000. In 1956 there were 227,000, and in 1957 the number of Catholics had increased to 241,000. Before the war the average increase was 2,500 per year, but in 1956 there were three times the number of priests in Japan than in 1938, and about four times

the number of major seminarians; a true "vision of hope."

Clergy, Sisters and Catechists

From the time of their arrival in Japan, the Fathers of the Paris Foreign Mission Society were interested in the formation of a Japanese Clergy. The discovery of the Kirishitans made it possible for them to realize their goal almost immediately since they found with those old Christians the generosity that brings dedication to the service of Christ. The diocese of Nagasaki was a nursery of priests.

On the contrary, in the north where conditions recalled those of the 16th century, the results among the new Christians were rather mediocre. Father Martin, M.E.P., describes as follows the seminary of Tokyo in 1873:

"The house in Tokyo could hardly be called a seminary in the true sense of the word. It was more a catechumenate for men, because the greater part of the young men who studied there were preparing for baptism. In fact, very few became priests. The majority, on the contrary, devoted themselves to the tasks of catechists or lay workers."

When Father Ligneul succeeded Father Vigroux in 1881, the Tokyo seminary had just eight students, all

told, from the elementary Latin course through theology. Father Ligneul was always optimistic, although the results did not bear out his hopes. It was not until 1894 that he saw two of his students raised to the priesthood.

The seminarians, sons of neophytes, or neophytes themselves, lacked the tradition that is a necessary basis for a true and solid vocation. Since they were few in number, they were not of the same age, did not have the same intellectual capabilities, and did not even take the same courses. Each one formed a class by himself, which of course complicated the work for the professors. For these reasons Bishop Osouf finally decided to send his seminarians to Nagasaki.

In 1932, the seminary of Tokyo had been erected as the central seminary for the whole of Japan, and had absorbed the seminary of Nagasaki. Under the direction of Father Salvator Candeau its total enrollment reached one hundred seminarians. But the magnificent buildings were destroyed by fire during the last war.

At present there are two major seminaries; one in Fukuoka, Kyushu, with the Sulpician Fathers in charge; and one in Tokyo, run by the Jesuits. The seminarians must have a middle school certificate, and, to be admitted in Tokyo, they must pass the entry-examination at Sophia University.

The Tokyo seminarians have in fact the advantage of being able to graduate from the University. They take their two years of Latin and two years philosophy at the University, and their theology is recognized as post-graduate studies. The Faculties of Philosophy and Theology are recognized by Rome as ecclesiastical

faculties, therefore the students can receive a licentiate degree. Since any teacher in secondary education, even to teach religion, must be a university graduate, one can understand the importance of this arrangement which guarantees the Japanese clergy a solid university formation and at the same time the necessary prestige in their apostolate.

While most of the vocations in Kyushu come from old Christian families, in Tokyo 60 per cent of the seminarians are neophytes who have been baptized as adults and whose families are not Catholic. This system of recruiting vocations is now possible because of the development of the Catholic community in this part of Japan. From 77 in 1947 the number of major seminarians has increased to 241 in 1956. The 178 religious who are preparing for the priesthood should be added to this number which makes an impressive proportion of one candidate for five hundred Catholics, the strongest in the world. It may be hoped that by 1970 there will be about 1,000 Japanese priests and 15 Japanese bishops. This is, no doubt, an admirable record, but it is not sufficient to produce a truly native Church and one adapted to convert the entire country, as is proved by the example of "France, the mission country." In 1970 there will still be a hundred million unconverted people in Japan.

In this immense task the clergy is helped by religious; brothers, (among whom there are 200 Japanese), contemplatives, educators and hospitaliers. But what distinguishes the modern apostolate from earlier apostolates is the presence of so many Sisters. The prodigious number of

vocations among women is one of the characteristics of the Church in Japan, as is also the great proportion of women, especially young girls, among the neophytes.

The first Sisters to arrive in Japan were the Dames de Saint Maur, in 1872. Then came the Sisters of Chauffailles in 1877, and the Sisters of St. Paul de Chartres in 1878. These last devoted themselves to orphanages and school work. In several congregations there are more Japanese Sisters than there are foreigners. There are also some diocesan Sisterhoods. In 1956 there were 2,729 Japanese Sisters, 984 foreign Sisters and 1,512 novices and postulants.

To this army of helpers of the clergy we should also add the catechists. We know the the important role played by the *dojukus* in the missions in former times. Do we have their equivalent in Japan today?

Missioners seem to be of a different opinion on this matter. Father Gemeinder, S.V.D., who established a school for catechists in Nagoya, wrote in 1950: "When one arrives in Japan after having been a missionary elsewhere, one of the things that strikes most is the fact that so few catechists are being used in Japan, and the catechists themselves are considered not too important!"

Certainly this may seem very surprising at first sight for those who come from the old missions of China. But, are not the conditions in China and in Japan very different? The system in Japan is highly developed, and this has created a climate of intellectual satisfaction and sufficiency. In the countryside the Buddhist and Shintoist organizations render villages

very difficult to approach. Furthermore the Japanese are very independent. They reject all interference and would rather listen to the incorrect language of the foreign missionary than to the exhortations of a co-national, even a distinguished person. If catechists are so little used, it is because in their work they encounter special difficulties in Japan.

In 1952, however, Father Clarence Witte, then Superior of the Maryknoll Fathers in Japan answered this argument with the following proposal: "Well trained catechists, enjoying a reasonable security and working in full collaboration with their pastors are essential to obtain maximum results in the missionary effort and a reasonable number of conversions."

Agreeing with Father Gemeinder, Father Witte thinks it is possible to train catechists, to assure them a reasonable family salary if they are married, and to obtain teamwork, on condition that the catechist is not attached to the parish, but to the missionary personally (this supposes of course that the missionary-parish priest is not transferred to another place too often).

But it is not proper to consider, or term, any auxiliary of the missionary a catechist. The catechist's role is not viewed as being a shadow of the missionary whom he never leaves. On the contrary, he should pass most of his time far from the center, making the Church known, establishing contacts, visiting the people in their homes, or the market place and distributing books.

Some success with catechists has been reported. In Hikone, in the

diocese of Kyoto, by employing five to seven official catechists, there were 118 baptisms of adults in one year. In Tajimi, where the average number of baptisms was about twenty per year, there were 86 in 1955 and 63 in 1956 after the arrival of a missionary who employed catechists.

"In de-Christianized countries there are the same needs that exist in mission lands," asserts Father Michonneau. "Why should there not be in our cities religions in secular or religious clothing, or laymen, employed by the parish and whose whole day should be spent in visiting the families, by directly influencing the people? . . . Is not that what our missionaries in Africa and China are doing with certain groups of catechists? Is it only the Salvation Army that dares to present from door to door, and from floor to floor the book of the Gospel?"

Parishes and Catholic Action

Thus there arises for Japan, as for a great part of Christianity which has become "mission country", the problem of the specialized employment of lay people for the apostolate. Will we one day see in the Church the institution of catechist-deacons, celibate or married, entirely devoted to the apostolate, taking their place between the ordinary members of the Catholic Action and the members of secular Institutions? The primitive Church had her deacons and the XVI century Christianity in Japan thanked its expansion to the *dojukus*. In our days the highly efficient Communists, have their "*kambus*". We may hope that those who favor the use of catechists may come to a conclusive experiment

for the good of the whole Church in Japan.

Except for Kyushu, the Church in Japan is a Church of the city and its citizens. It is estimated that in Honshu 90 per cent of the Catholics are newly baptized, 80 per cent belong to the middle class, 70 per cent are still single, 60 per cent are women and 25 per cent have a university diploma. In the cities conversions are more easily established and the influence of the converted is greater.

The following statistics, however, show that the Church is not yet established in all of the cities. On the island of Honshu, alone, there were without a church 3 cities of more than 100,000 inhabitants; 5 cities with 75,000 inhabitants; 27 cities with more than 30,000 inhabitants. Also, in 1954 there were 31 churches in Tokyo (8 million inhabitants); 13 in Osaka (2.5 million); 10 in Nagoya (1.3 million); 8 in Kyoto (1.2 million); 9 in Yokohama (1.3 million) and 8 in Kobe (1 million).

For the Protestants the conditions are about the same. They also emphasize the apostolate in the cities. The reasons for this are partly historical, and partly because of the small number of missionaries. Then, too, many difficulties arise by reason of the economic, social and religious milieu of the villages.

However, farmers, woodcutters and fishermen form a large portion of the population. Notwithstanding such progress as land-reform, schools and communications, the rural population still make an uncertain living, under an almost feudal regime of family-chiefs, and under the pressure of old religious customs. There is very little

room for personal life or ideas in the village. One can convert children and young people who emigrate to the cities, but to Christianize the countryside it is necessary to win for Christ at one and the same time the family-chiefs and the entire villages. This situation has been clearly explained by a Protestant in "The rural social situation in Japan and Church education"; and by a Catholic missionary in "The Apostolate in rural Japan."

In the diocese of Sendai, in northern Honshu, Father Saito tried two experiments in 1954 which serve to illustrate the difficulties of the apostolate in rural Japan. In Yonekama, an old village centered around a pagoda and a temple, the farmers had no time to attend catechism classes because of the long hours they must work. The hold of the ancient religions on them was such that only the children could be reached. Having brought the children into the Church the missionary hopes one day to win the parents also.

On the other hand, in Kawatabi-uwahara, a new village of repatriates without any link with the past, there were Japanese who had lived for some years outside Japan, and had come into contact with Christianity. Moreover their children had already received instruction in Catholic doctrine. Now after two years of hard labor, these villages have succeeded in establishing themselves, and they are looking for a religion. Now is the time to approach these villages.

Another way to reach the rural Japanese would be to establish mobile teams of catechists which would operate from city centers. These teams could be propagandists and

could pick out beforehand the places most favorable to Catholicism.

Other missionaries propose the training of teachers for the public schools in the countryside. It might be useful to compare these methods with the experiences of priests in de-Christianized countries.

In the matter of propagating the faith in the cities, missionaries are presently being helped by a form of Lay Apostolate called the "Neighborhood Association." Father J. Spae, C.I.C.M., has written a book, "Neighborhood Associations — A Catholic Way for Japan," which describes his experiences in Himeji with these associations.

The Neighborhood Association is rooted in a long tradition of community life in Japan. The grouping of families dates far back to the most ancient times, and many unpleasant experiences are connected with them. They have been used by the Tokugawa shoguns in oppressing the Christians, and during the last war they served as an instrument of coercion in the hands of the militarists.

It remains true, however, that a group resists better than an individual the pressure of his surroundings. This is shown by the Christian villages in Kyushu today. These groups of neighbors, similar to the neighborhood associations of Europe, divide the parish into more intimate units. All are united, without distinction of class or social activities, as members of the Christian community. These associations offer numerous possibilities of attracting non-Catholics, and assuring them future contact with other parishioners.

For a zealous missionary, who knows how to develop human relations and be very tactful, this method may work miracles. It is presumed that one finds and trains charitable and devoted persons to be conscientious chiefs for the groups. A good number of missionaries have already adopted or adapted this method, and one gives it credit for bringing back to the church several Christians and being the cause of several conversions.

Other missionaries, more reserved, are afraid that these groups might become centrifugal forces which might break the unity of the parish and favor the formation of cliques. These missionaries prefer more homogeneous and more specialized groups with a more direct spiritual aim.

Whatever the preferences of each individual for a particular form of the apostolate, it is important to mobilize all the Christians for Catholic Action and for the spreading of the Gospel. Formerly, Marian congregations and confraternities flourished on Japanese soil. During the persecutions their role was especially important. In 1625, two Christians were put in prison "for having formed a congregation of which one was the president; for having baptized children; for having taught the Christian doctrine; and for having distributed a patron saint to the members of the congregation according to the custom of the Jesuits."

In modern times, a booklet of forty-six pages entitled "Guide to the members of the congregation" was published in 1890 in Tokyo; and in 1911, three years after their return to Japan, the Jesuits, who had come to found Sophia University, had establish-

ed a congregation for students. The confraternities of the Rosary, formerly very flourishing, also started again in the 19th century.

A director of the Marian devotion in Japan, makes the remark that the modern groups insist less than formerly on zeal and the apostolate.

On the contrary, the Legion of Mary established in 1948, accentuates the more apostolic aspect of these groups. The Legion in Japan has 300 praesidia and 3,000 active members. Then, in 1953, in the diocese of Sapporo (Hokkaido), was founded the Action of Mary. This is a movement that borrows from different groups of Catholic Action and its aim is essentially the propagation of the Faith among the non-Christians.

A recent survey, though not to be generalized, revealed an alarming situation among some parishes in Japan. In the old parishes of Honshu, it seems to be rather common that one-third of the Christians do not make their Easter Duty. In one parish, among the 270 faithful who could go to church, only 170 do so.

As for the new post-war parishes, they are excellent. In a prefecture where in 1948 there were about 100 practising and 55 non-practising Catholics, 22 of the latter have returned to the Church. Of 1,200 converts made after 1948, only 28 have left the Church. In another postwar parish with 200 Catholics, of 61 converts made after 1950, only 2 do not practice their religion anymore.

Although general statistics are lacking, these few figures show that the problem of conversions is also that of

desertions. The history of the Church reveals that this has always been so, but what are the reasons for this phenomenon in Japan?

First of all, there are the numerous extraordinary migrations inside the country itself. Every year, 10 per cent of the Catholic population changes residence. Most leave villages and small towns to settle in the cities. In a single year in Yokohama, the Legion of Mary discovered 500 of these migrants who had not registered as Catholics. Even among the more stable population of Kyushu, it is estimated that every year 12,000 Catholics change their parish. Students go elsewhere to find work; girls follow their husbands; some are employees of the government or of business concerns and are transferred, on the average, every three years.

Since there are about 200 cities with more than 30,000 inhabitants without a church, one can understand the danger of these massive migrations from one city to another. On the other hand, those migrants without any fixed relationship with the surrounding community are converted more easily.

A second reason for lapsed Catholics in Japan is mixed marriages. While they bring a few converts into the Church, more often they are the cause of defection. Still another reason for "fall aways" is the loosening of the link between the neophyte and the priest who instructed him, or with his godfather or godmother. Then follows the loneliness of the convert who is not integrated in a fervent group, the lack of religious instruction or of deeper spiritual formation, and, more decisive than any of those sociological

or psychological factors, the temptations, discouragement and lack of cooperation with grace.

The Church of Christ is as much a Church of sinners as a Church of saints, and the missionary may not deny baptism to him who truly wants it. On the other hand, it is necessary to distinguish between the "prodigal sons," those temporarily gone astray, and those who have lost the Faith or are publicly living in sin. We may, however, ask ourselves if the migrations, now a grave cause of defections, may not turn into precious occasions for the apostolate, thanks to better collaboration between the missionaries, between schools and parishes, and cooperation with grace.

Catholic Education

Since their arrival in Japan missionaries have been concerned with education. When the direct apostolate was impossible in the beginning, they began teaching foreign languages with the hope of establishing contacts. After they had discovered the ancient Christians, they established in Kyushu small mission-schools, but these were destroyed during the persecution. Then, for a long time, primary education was a monopoly of the State, so much so that presently there are 22,400 public schools and only 150 private schools, of which 48 are Catholic schools with 15,000 pupils. On the other hand Kindergartens are flourishing and Catholics have opened 271.

In secondary education, girls have been favored from the beginning. The first middle school for girls dates from 1872, while the first middle school for boys "Tokyo Gyosei" was

founded by the Marianists in 1888. They later opened the "Nagasaki Kaisei" and the "Osaka Meisei".

In 1957 Japan had 16,076 public middle schools and 1,147 private middle schools of which 152 were Catholic. However, the Protestant middle schools have greater prestige and more students.

The first Catholic university, Sophia University or Jochi Daigaku, was founded in 1913 in Tokyo, by the Jesuits. The first university for girls was the Seishin, directed by the Dames du Sacre Coeur. They are the only Catholic institutions of higher education that offer post-graduate courses.

In 1956 there were 60 public and 240 private colleges of which 32 were Protestant and 13 Catholic. Besides 166 public universities there were 122 private universities, of which 16 were Protestant and 6 Catholic.

Sophia University, after a very modest beginning is now well established. It had, in 1957, three Faculties (Literature, Economics, Law) and a total of 2,500 students. In Japan, where the system of competition and liberty prevail, the popularity of a university is determined according to the proportion of candidates for the entrance examinations to those who every year can be officially admitted. In 1957 there were 2,167 candidates for the 590 vacancies in Sophia University thus making a proportion of 3.7 candidates for each vacancy, which shows great progress. Thanks to the generosity of the Catholics of the entire world, the university has erected during these last years several

buildings which are a credit to the Church in Japan.

Notwithstanding the magnificent progress after the war, one should not delude himself about the Catholic education in this country. In Japan, as in China, the Catholics have been much slower than the Protestants in understanding the great importance of education for the work of evangelization. At present, many wish that religious congregations, whose Institutions are devoted to teaching, should not undertake other work, but use all their effort in schools, both technical and popular.

To many it also seems to be erroneous to establish schools, in mission countries as in Europe and America, administered by numerous priests, brothers or sisters. They would rather multiply the institutions with the help of laymen. The China mission has proved that with five or six priests, of whom two cared for the spiritual direction or with a few brothers and one or two priests, as in St. Ignatius in Shanghai, Kungshang in Tientsin, Liming in Tsinan, first-class middle schools can be opened and be most effective in the propagation of the faith. If those who reduce educational work to a secondary role are wrong, they are right at least in demanding that the missionary personnel should be spared for the direct Apostolate and that spiritual formation should be emphasized in the schools.

From statistics it further becomes clear that the Protestants, particularly, have developed higher education and the Catholics, secondary education. This may have been done for

financial reasons, but secondary education also offers the best field for the apostolate. Some are of the opinion that it would be better to develop one outstanding university than to multiply them. In point of fact, it is impossible for us to compete in this matter with the State or with the Protestant groups, who are much wealthier than we.

But what can we do, then, for that immense group of young people thirsty for science, and eager to get a university diploma which is so useful for a professional career? In 1956 there were 6,800 students in the Catholic higher institutions, against more than 600,000 in the whole country. In Tokyo 270,000 students take university courses in the daytime and in the evening.

What a great concern this is for the missionary and how can he relieve his anxiety? Can he be satisfied with the few thousand boys and girls in the Catholic establishments, and take no interest in the hundreds of thousands of young people who grow up outside his orbit, but who tomorrow will deeply influence the country?

The Communists have solved the problem and can show us the way. Infiltrate institutions which exist beside us, and form cells in them, not for any political aims, but to reveal our ideals to youths that ignore us too much, but who have souls capable of giving themselves entirely to Christ if only we knew how to reach them, as Ignatius did in Paris.

If we were better represented in those universities which are not ours, we could also better group together

the sometimes numerous Catholics in them, and turn them into Apostles. In Malaya, young Communists who finish their studies go to other schools to form cells. We have no student-catechists at all. In Tokyo, Sendai, Kyoto, and Fukuoka, some priests devote themselves to this apostolate. But they are far too few and not sufficiently armed for this immense and very difficult task.

We do not deny the necessity and the usefulness of at least one Catholic university in Japan. What we do mean is that we should reorganize our apostolate in the universities with respect to these 600,000 students and utilize the infiltration tactics which have proved to be very fruitful, and which are our old methods of the apostolate, taken over by the Communists and technically perfected by them.

When we are well-settled in our parish, with a school and our various works, do we not sometimes lose our mobility, our taste for risk, the spirit of initiative and conquest of the pioneers? Did we not consciously notice the young streaming to the universities, from 189,000 in 1935 to 609,000 in 1955? Did the Communists, here, as in China, not teach us anything?

How can we influence those students? Father Luhmer remarks that the entire spiritual, intellectual and social climate should be changed.

"Unless the entire spiritual climate is changed, the antipathy of the student towards religion, a sentiment maintained during the years of his training, will keep him from asking for instruction. The most successful

way to obtain the conversion of a great number of students is to react against the preconceived ideas which they have taken from their manuals, their lectures, the newspapers and the lessons of their professors.

"In other words we should present Christianity in a more attractive way to the general public. We can influence the public by scientific works, by the press, the radio, the movies, the theater and all the means of mass-communication. The Communists have shown themselves masters in the art of using all these means to propagate directly or indirectly their ideas. Why cannot the Church do that much? Perhaps we have reckoned too much with churches of brick or wood instead of building on the mentality of the Japanese people an ideological foundation for the spiritual kingdom of God," says Father Luhmer.

In those universities where we are absent, the prevailing factor is a climate of religious indifference, and some contempt for the true Church. Under the cover of liberalism they accuse the Church of being arbitrary and intolerant because of her dogmatic and moral inflexibility. Under the influence of Kant and Hegel they criticize her ethics which they call utilitarianism. Catholicism is the "old religion," Protestantism being the new one.

Our press and our books have very little impact upon such a public, although the Bible, the religious music and some Catholic films are appreciated. More than our social theory we should put forward the social realization of the Church against what the Communists offer as results.

Finally, if it is useful to group teachers and students in religious associations and confraternities, it is at least as important to try forming Catholic cells within the student syndicates or Zengakuren, where the Communists are having a dangerous influence. At its peak the "Japanese Union of Student committees" represented 350,000 students. Its campaigns of violence, culminating in the riots of May 1, 1952, have resulted in the loss of a great number of followers.

Notwithstanding the failures of missionary work in Japan, we may, nevertheless, concur with a rather optimistic editorial in the great religious daily "Chugainippo" which states:

"The latest missionary activities have been felt especially by its influence on matters of education. New establishments, from primary to university, are planned for the whole country. This clearly shows the activity of the Church in Japan.

"The Church has made remarkable progress. This past year more than 10,000 neophytes have been baptized. Up to the present time Christianity has been considered, in this country, as a religion for intellectuals and city-dwellers. But it should be noted that the Catholic Church has by and large won the hearts of the people of the countryside by building small chapels in the villages of the farmers and mountaineers.

"Among those 10,000 converts the number of those who come from the working class has risen from 30 per cent in (1955) to 40 per cent in (1957). This shows the success of the Church among the ordinary people of Japan."

The latest advance of the Church in India is marked with the dedication of a new Papal Athenaeum in Poona —

New Cultural Center For India

— By Carlito De Souza —

NOT far from Bombay is situated the historic city of Poona, famous in British times as a military station. And four miles northeast of the city of Poona, on the Poona-Ahmednagar Road, lies a new landmark: the grey stone buildings that house the Papal Seminary which, together with the neighboring colleges of the Jesuits, the Missionaries of St. Francis of Sales, the Society of the Divine Word, the Carmelites of the Syro-Malankara rite and the Order of the Imitation of Christ (founded by the late Mar Ivanios of South India), forms the Papal Athenaeum.

On December 2, with all the richness and solemnity of the liturgy of the Catholic Church and before a large congregation of clerics (that included eleven Archbishops and Bishops and seven Monsignori) and faithful, His Excellency, the Apostolic Internuncio to India, Burma and Ceylon, the Most Rev. Dr. James Robert Knox, in a three-hour ceremony, consecrated the new Papal Seminary Church and the following day, feast of the Seminary's patron, St. Francis Xavier, officially inaugurated the Papal Athenaeum, the home for India's future workers in the Lord's Vineyard.

After having established the Hierarchy in India in 1883, Pope Leo XIII, who is famous for his Worker's Charter "Rerum Novarum," envisaged

the opening of a major seminary for the training of priests for India and the neighboring countries. The donation of a substantial sum by a wealthy English Catholic made the dream a possibility. At that time (1891) Poona was one of the sites proposed, but Kandy in Ceylon was finally decided upon. Mgr. Zaleski was specially delegated by Pope Leo XIII, and he came to India in 1890. Soon afterwards he was appointed Apostolic Delegate.

A member of the Polish nobility and a giant in stature, Archbishop Zaleski, in his twenty-five years as Apostolic Delegate, guided the seminary through those early years of formation until it attained a stature that made Pope Benedict XV exclaim: "Thus far the undertaking has proceeded quite well. . . . We know that many priests, well instructed for the Apostolate, have gone forth from this institution of piety and high intellectual standing."

Archbishop Zaleski decided to entrust the Seminary to the Jesuit Fathers, who still form the professorial faculty of the Athenaeum. In 1898, the first new priest, the late Mgr. Vincent Fernando of Galle, was ordained at Kandy.

The number of seminarians rose steadily, though it suffered a set-back in both the First and Second World

Wars. The Seminary has already provided Bishops for the Indian Hierarchy, the first being the late Archbishop Kandathil of Ernakulam, consecrated in 1911. Since then she has given one Cardinal (the Archbishop of Bombay), six Archbishops and sixteen Bishops, thus fulfilling the words of that great Pontiff, Leo XIII, "Fili tui, India, administri tibi salutis."

Collegium Pontificium Established

In 1926, the College became a Collegium Pontificium: in other words it was made a Faculty, empowered to grant degrees in Philosophy and Theology up to the doctorate. In the following year Fathers Valerian Gracias (India's first Cardinal), Leonard Raymond (present Bishop of Allahabad) and Lawrence Puliyanath (a Rt. Rev. Monsignor in Kerala) became the Seminary's first doctors in Theology.

On February 11, 1940, by a decree of the Sacred Congregation of Seminaries, the Seminary was accorded the title of Pontifical Athenaeum. She had indeed come of age. The war years, especially in 1941, proved difficult times for the Seminary, the buildings nearly being requisitioned by the Military authorities, but the Fathers and students, despite the threat of invasion, remained at their posts, continuing their normal seminary life. In 1943, the Seminary was to have celebrated its Golden Jubilee, but the celebrations were postponed owing to the war crisis. They were finally held in December 1946, with the Apostolic Delegate, the late Mgr. Leo Kierkels, C.P., presiding. Old students, including many Bishops, attended the ceremonies renewing old memories with old acquaintances.

Such, then, was the Kandy Seminary when the Catholic Bishops' Conference of India in 1950 decided on a change of site to Poona, where the Jesuit Fathers already had De Nobili College for the training of their own men in the faculty of Theology. With the change of site, a new wing was erected to accommodate Jesuit students of Philosophy. Other colleges of various religious congregations began to spring up.

On March 25, 1953, His Excellency, Mgr. Martin Lucas, S.V.D., then Apostolic Internuncio, laid the foundation stone of the new Seminary designed by Mr. Sylvio Galizia, a Swiss Architect, who had spent a year in the country making plans for its construction. The execution was entrusted to the Jesuit lay-brothers who have, over these five years, produced a splendid group of buildings that continue to attract a continual stream of visitors interested in architectural design. It is reported that when a local contractor was informed what it cost to put up the buildings, he exclaimed: "That is impossible."

The plan envisaged classrooms (some of which have seating capacity of 200 and which have been constructed in such a manner that the professor is easily heard at any point in the room), a three-storey library with a fine collection of valuable volumes, an assembly hall built on modern lines, and living quarters for 200 seminarians. The Seminary Chapel — a masterpiece of craftsmanship, has an underground crypt containing several altars. Even on cloudy days, the natural lighting in the main Chapel is superb, while the intervening pillars that taper at the base enable one to have a full view of the

main altar from any point in the Church.

Poona has always been noted not only for its great historical past but also as a great center of Indian education on the Indian sub-continent. This latest addition to her family of colleges and educational institutions enhances her reputation still further, for besides being the proud possessor or a University comprising Engineering, Medical and Agricultural colleges, not to mention the Arts and Sciences colleges, Poona has the sole privilege in housing the Papal Athenaeum where four hundred clerics of the Catholic Church pursue their studies in Philosophy and Theology.

Papal Seminary Moves To Poona

On May 28, 1955, the Papal Seminary was officially moved from Kandy to Poona. Today the Athenaeum has 420 students on its rolls, 157 of whom are Seminarians from every diocese in India. The all-Jesuit Faculty numbers twenty-six members, with Rev. Father Lawrence Fernandes, S.J. as Rector of the Athenaeum.

Three days of religious and social celebrations marked the solemn inauguration of the Papal Athenaeum. His Eminence, Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation of Propaganda Fide in a special message said: "The inauguration of a Seminary in so noble a nation is always a cause of joy, but the inauguration of a large Seminary like that of Poona is to us a motive of great joy and hope."

On the evening of December 2, after the Rector of the Athenaeum welcomed the Apostolic Internuncio and guests, the most Rev. Dr. Robert Knox, who presided over the celebrations, consecrated the new Papal

Seminary Church in a beautiful three-hour ceremony before a large congregation of clerics and faithful. Unfortunately, His Eminence, Valerian Cardinal Gracias, for reasons of health was not able to be present, but he had delegated his Vicar General, Mgr. Vivian Dyer, as his representative.

In his inaugural address, the Most Rev. T. Pothacamury, Archbishop of Bangalore, traced the history of the Papal Seminary and called upon the seminarians to make good use of the facilities that had been offered them to become learned and holy men. He also paid tribute to "the great work" of Very Rev. Fr. Geisel in making the Seminary a '*fait accompli*.'

The Internuncio, Archbishop Knox, appealed to the seminarians to meet the challenge of Archbishop Pothacamury and he said he was pleased to learn that St. Francis Xavier, the Great missionary apostle, was patron of the Seminary.

Before the inauguration, the Rector read the messages of congratulation and greetings which came not only from India but also from Europe. His Holiness, Pope Pius XII, blessed the 'Seminary's important work'. Cardinal Fumasoni-Biondi, Cardinal Pizarro and Archbishop Sigismondi regretted their inability to attend in person but each in turn expressed their hearty greetings. Among other things Cardinal Fumasoni-Biondi said: "This Sacred Congregation expects much from this Institution and for this reason did not spare expenses or sacrifices and entrusted the seminary to the Society of Jesus in whose bosom have always flourished men distinguished for holiness of life and profundity of doctrine, expert educators of the young clergy."

The Chairman of the Hong Kong Boys' and Girls' Clubs outlines a new approach to an old problem —

YOUTH GROUP WORK IN HONG KONG

— By Rev. Patrick J. Howatson —

YEARS of research and experience have shown that the child needs training in his social and physical life no less than in his mental life. It would be surprising if ten years of training in the elementary school were enough to complete this process. Unfortunately for most children, the opportunities of social and physical training are arrested just at the stage when they are most needed.

This implies developing the whole personality of the individual boys and girls to enable them to take their place as full members of a free community.

Basically our problem in Hong Kong is the provision of programs for young people who have completed ten years of elementary school and have also benefited from or should have benefited from a reasonable home life during these formative years — programs which will provide opportunities for their physical well-being, intellectual training, the encouragement of social responsibility and spiritual development, all directed to character formation.

However, we have two added problems to trouble us. First, many of our young people have no adequate home life. At the Asian Conference of the International Labor Organization held in Tokyo in 1953 it was considered that the minimum standard

for housing should be: shelter from rain and damp; protection from sun, heat and cold; reasonable security and privacy; water supply; adequate ventilation and lighting; cooking facilities; disposal of refuse and human waste products.

In Hong Kong there are a very large number of families living in conditions which come nowhere near this minimum standard. At the present moment the data collected during a survey on housing made during the past few months is being analyzed, and this should give a clearer picture of the actual situation.

Second, many of our young people do not receive an education. The basic situation with regard to education is that every child should at least be able to benefit from attendance at primary school, with opportunities for the majority to receive either technical training or secondary education. In Hong Kong it has been found to be physically impossible to build the requisite number of schools and train sufficient teachers to cope with the continual increase of refugee families and the annual excess of births over deaths. Statistics from the Education Department show that there are 353,080 children in 1,232 schools. Recently a total of 48 new primary schools to take 27,882 pupils have been completed.

The Education Department has plans to build a further 53 new schools for 58,857 children. Sites are now being considered and it is hoped that these will be available within the next two years. In addition, another 15 primary school projects with places for 12,262 have been approved but sites are either not yet available or not yet granted.

It is estimated that at the present moment there are between 60,000 to 120,000 children of school age for whom there are no schools available. This is the situation in Hong Kong and I presume that similar problems have to be faced in other Asian Countries. We must keep this in mind when we discuss group work for children and youth.

Boys' & Girls' Clubs Associations

What kind of group work can be done for children of the 8-16 age group who cannot go to school? In Hong Kong the principal means of doing this work has been the establishment of boys and girls clubs. The basic requirements for each club are:

1. Membership of about 30-40, increasing according to the number of leaders available.
2. At least one full-time and properly trained leaders.
3. Simple recreational facilities or opportunities for easy access to them elsewhere e.g. in playing fields.
4. Facilities for cultural recreation: reading material, cinema shows, dramatics, dancing, singing etc.
5. Close liaison and practical contacts with other youth movements e.g. scouts and guides.
6. Personal contact by the club

leader not only with the club members but also with their families.

7. Facilities for handicrafts and vocational training by groups, the main purpose not being to turn out a polished technical expert, but to teach the intelligent use of tools.

8. Opportunities for learning elementary reading, writing and arithmetic.

9. Simple canteen facilities.

10. Adequate sanitary and washing facilities.

11. Arrangements for proper medical care.

The main purpose of these clubs is to provide character training so that the members can face the difficulties, trials and temptations of city life and overcome them with reasonable success. Character is merely the sum of habits built upon man's inherited predispositions to good and evil. Habits are formed only by repeated free acts. The more often a certain act is performed, the more easily it is done, and finally it becomes almost second nature to us. The earlier that any particular social environment plays on a child, the more it will affect his habits.

It is for this reason that the social influence of the family is of the utmost importance. If a child is brought up in a good home, in an atmosphere of love and kindness, with a normal healthy development of his social qualities in the give-and-take of happy family life, and well-chosen companions outside the home, he will in all likelihood become a good normal citizen. Unfortunately for many, this is not the case and the club must endeavor to provide it.

A voluntary organization, the Boys' & Girls' Clubs Association is the recognized body for coordinating this work. The Association itself runs clubs; and clubs sponsored by groups of individuals or other organizations and the government, are affiliated to it. A minimum standard is required before affiliation is granted. There are presently 139 clubs run by or affiliated to the Boys' & Girls' Clubs Association with a membership of 6,500.

Besides its regular clubs the Association has been experimenting with "open clubs" organized on playgrounds and operating for three hours every afternoon. Membership is open; any child can come and join in the activities, and the program usually consists of organized games, singing, and a short talk on such subjects as hygiene etc.

It has been found from experience that some sheltered space is necessary to protect members from the sun. Four such clubs have been established but lack of shelters on other playgrounds has prevented further expansion along these lines. The question of shelters is being considered by the Urban Council of Hong Kong and it is hoped that they will be available in the not too distant future.

A second method of helping these young people has been the establishment of "literacy classes." These had their origin in small villages in China. Group training for character formation was effected through the influence of home life and the corrective influence of living in a small community. The literacy class gave book knowledge, the aim being to teach the student to read and write a thousand characters. A number of

such classes have been established in Resettlement areas there. The background of those attending the classes is very different from that of the child in a village.

We might ask ourselves: are these classes sufficient in themselves? Will book learning give character training? These questions are applicable to the whole problem of mass education of which we read and hear so much these days.

Let us now turn to the 16-18 age group, and in particular those who have jobs or are preparing for jobs. Of all the factors in life that absorb their attention, few have the fascination, the fears, the frustrations that "work" holds for them. On it depends their basic physical security as well as their ability to secure the pleasure they crave in their leisure time.

Their first interest is in bettering themselves. They need guidance about job opportunities, about skills and time required in preparation, about hours and rates of pay. They need education about the dignity of working with their hands to break down the "white-collar" preference type of thinking which still makes them choose work at lower salaries than that obtainable in vocations and trades. Their eagerness to work, with or without training, makes them victims of unscrupulous employers. In the poorest jobs, they start with little or no regard for health, safety, rest, insurance, recreation or welfare benefits. They need instruction in the understanding of labor legislation, of the way this legislation is enforced, of working conditions which exist outside their own personal sphere, wherever

their future work may lie. For agricultural, trade, industrial, clerical, professional or domestic work, they need help in technical preparation.

In Hong Kong, the Technical College is the principal government institution of technical training. Full-time courses are offered in building, commerce, mechanical engineering, navigation and telecommunications. The Junior Technical School provides a pre-apprenticeship course. The Ho Tung Technical School provides training for girls. In the first two years the girls are given a general course in handicrafts, needlework, mathematics and domestic science. At the end of this period they enter one of three vocational courses.

There are two large non-governmental institutions providing technical training for boys — the Aberdeen Trade School which runs a five year apprenticeship course for mechanics, electro-mechanics and carpenters; and the Tang King Po School in which tailoring and printing are taught.

Craft apprenticeship within government service is provided by the Public Works Department in its electrical and mechanical workshops and the Waterworks Section; by the Kowloon and Canton Railway; in the Stores Department Workshops; and in the Printing Department. The Taikoo Dockyard has a very comprehensive and practical scheme for the training of apprentices controlled by a Board which supervises all their training.

The Tramway Co. and Electric Companies train apprentices in smaller numbers. Some of the big Textile Companies have training programs for technical personnel either as junior

maintenance and shift engineers or as machine tenders and fixers.

All these centers, just mentioned, require that a definite standard of education be reached before candidates are accepted for training. Some voluntary organizations that do not insist on scholastic knowledge but rather rely on the natural ability of the Chinese to use their hands and their facility to follow a demonstration, give excellent training.

Special mention should be made of Stanley Sea School which specializes in the training of seamen and stewards, and which cannot cope with the demand for their graduates; and St. James Settlement which provides training for electricians, mechanics and printers. Hong Kong is sadly lacking in the development of technical training for the young person who has ability but no formal education — the type who is looked after by these two organizations.

The second interest of this particular 16-18 age group who are working or looking for jobs is to so use their leisure time that it will contribute to their welfare, happiness and development. Unfortunately in many cases their leisure time activities are essentially aimless and often harm more than they help. Industrialization and enlightened labor legislation have gradually brought about shorter working hours, but the movies, the billiard saloon, the dancehall and other commercial attractions have balanced the benefit.

Western-style team sports, football, basketball, athletics, have become very popular, but more often than not equipment, facilities, leadership and interest do not extend beyond

giving an opportunity to the few more skilled athletes. The majority are mere spectators. Athletic meets, contests, exhibitions with cups, music etc., give excitement and emotional release but not much to build on mentally, spiritually or physically.

In Hong Kong there are few recreational or cultural facilities provided for young workers. Some efforts have been made by employers, notably the Tramway Co., and Taikoo Docks in their welfare centers. The Education Department has been experimenting in establishing adult education centers which also provide recreational and cultural facilities for young people, but there still remains a very large number in this age group who are left to their own devices.

A visit to our playgrounds will show that there are many young workers from factories, garages, etc. who would quickly respond to organized group activities if they were available. Can we get employers more interested in this very important aspect of the welfare of their employees? Could our Sports Organizations concentrate less on the skilled athlete and give more thought and practical help to solving the problems of the less-skilled?

A third interest of this particular group is to get a suitable place to live — a place that they can call "home" even if it be a tiny cubicle which cuts them off from others and in which they can express their individuality. If they are living with their families they are over-crowded. If they live alone they probably have bed-space in a room with forty other people. If they are working in a shop their employer may permit them to sleep in some odd corner during the night

with the other members of the staff. But they have no privacy — nowhere to keep their personal belongings — nowhere to display the photograph or pennant which is a sign of their personal interests — nowhere to sit or even to dream. They are but one of a crowd and their individuality is lost in the crowd.

In Hong Kong the Y.M.C.A. and Y.W.C.A. run hostels for workers; and the Salvation Army runs the Thompson Memorial Hostel for young workers. In Hung Hom there is a hostel for young people who have left the Taipo Orphanage and have come to the city to work. Some factories in Tsuen Wan provide dormitories for their staff. But these facilities are merely scratching the surface of the problem.

I can only guess at the number, but in Hong Kong's swollen population there must be at least 100,000 young workers without any kind of "home" of their own. It has been suggested that in the future planning and allocation of space in our large Resettlement Estates one floor in an occasional multi-family dwelling be reserved for young people without family ties. Four friends together in one room could be considered as a family unit. They would have privacy while at the same time practise cooperation with others. They would have an opportunity to express themselves as individuals. They would have the chance to acquire some private property and in doing so learn to respect the goods of others.

Future Leaders of the Community

Within the 16-18 age group there is a special group which must be mentioned here. This is the group

receiving secondary or middle school education, including that very highly privileged minority that will receive university education. Because of their education, the members of this group will inevitably be the main leaders in the social, civic, economic and cultural life of their communities. There is no effective substitute for such educated leadership. Natural leaders indeed will arise; but without education they will be inadequate to the needs of the community, usually inadequate in quality, always inadequate in numbers.

The mass of the population always waits for a lead. The educated are willy nilly thrust into corporate leadership. If their leadership is defective the whole community will suffer. And their leadership will be defective if their education is defective.

The educator, if he is doing his job properly, is in the strictest sense a social group worker. I am concerned about the fact that our present systems of education does not appear to develop those qualities of leadership — enthusiasm, conviction, sincerity, a sense of duty, readiness to learn, responsibility, a sense of humor, — which we look for in leaders.

Education in its fullest sense means the well-ordered development of the whole man, physically, mentally, socially and spiritually. It does not result from mere listening. That is instruction. It is not brought about by strict discipline and the blind acceptance of the dictates of some external authority. That is regimentation. This may produce skilled technicians. It will not produce educated men.

Education takes place whenever anyone cooperates with the guidance and instruction of those who have something to teach him; it is the exercise of one's own powers to acquire a fuller measure of truth, a deeper love of the good, and a finer appreciation of the beautiful. In our time, economic necessity, or at least something which poses as economic necessity, is rapidly narrowing this notion. All too often, education has come to mean a scramble for a certificate. The only development seriously sought is development of the intellect and the memory. Little thought is given to development of culture, character, initiative or will power.

Even intellectual development is given an unduly narrow meaning. Such information as seems likely to please examiners is pumped into students without due regard to any more fundamental development. Yet information in itself is only a subsidiary part of education.

Most of us will admit that we have forgotten most of the details we learned at school. We can still work simple sums. We have a certain command of our native language. We may retain some grasp of some other language. The rest is almost all forgotten. Yet if we have a grasp of some sound principles and of certain fundamental ideas, and if we can think clearly, we are satisfied that our education was not a waste of time. The forgotten details were the instruments by which we acquired these permanent possessions. Intellectual training is essential, for everything else must be founded on the ideas and mental habits which the learner has made his own.

Nevertheless intellectual training alone is not the whole of education. What are being educated are not nude intellects. They are boys and girls, men and women in the making. Developed minds alone will not fit them for life. Intellectual training alone will not suffice to give them a thorough grasp of the principles they have learned. Unless they act on what they have learned, they will remain impotent theorizers.

Youth must be given the chance to educate themselves in all their powers, under experienced guidance. They must have a wide variety of wisely chosen activities outside the classroom. Through these they must form their characters and train their wills, apply the principles they have learned in the classroom, and acquire the social power of acting with and for others. Only then can we say that they are receiving real education.

I have spoken at length about education because I consider that the training of this group is the key to the whole development of social group work and the well being of the community. Without their active support the whole process of group work will collapse. The Youth Organizations on

their part must help to provide those extracurricular activities which will actuate the potentialities of leadership which these young people possess.

What can we do? To the best of our ability we must bring our influence to bear so that our educational establishments will do their part; so that our educators will recognize their responsibility to give a full education and provide the means for those entrusted to them to develop their own powers. We must endeavor to educate the educated, so that they will not merely set themselves up as businessmen or doctors or engineers or teachers as a means of earning an income for themselves, but that they will realize that they have a duty to give themselves in service to the community as some return for the education they have received.

In our own organizations we must be practical in the carrying out of our aims and objects. We must not live in water-tight compartments, but must be ready and willing to cooperate. We must share our skills and techniques and with a singleness of purpose show by action our conviction that young people constitute a vital part of the society in which we live.

The Spirit of Christ

...Whoever lives by the spirit of Christ refuses to let himself be beaten down by the difficulties which oppose him, but on the contrary feels himself impelled to work with all his strength and with the fullest confidence in God. He does not draw back before the straits and the necessities of the moment but faces their severity ready to give aid with that love which flees no sacrifice, is stronger than death, and will not be quenched by the rushing waters of tribulation.

— Pope Pius XII —

The Director of the Catechetical Center for India summarizes an effective method of teaching doctrine —

THE ART OF TEACHING CATECHISM

— By Rev. Hans Staffner —

RELIGIOUS instruction must aim at producing good practising Catholics. I should like to suggest three basic rules at the outset of this article, which should be observed if we are to achieve this aim.

Rule 1: Focus your attention not on the book, but on the child.

It is our task to cooperate with divine grace in developing the Christ-life in the soul of the child, according to the words of St. Paul: "My little children, I am in travail over you afresh, until I can see Christ's image formed in you." (Gal. 4, 19)

The catechism is meant as a guide-book to a Christ-life, not merely as a textbook to be learned by heart. Mere memorizing without suitable explanation can be as harmful as wrong feeding. It may hamper the religious development of the children, kill their religious instinct, and destroy their interest in religion.

The life of grace, implanted in the hearts of children at baptism, needs for its development a constant supply of spiritual food. But this food must be supplied in such form and quantity that it can be assimilated. We must introduce children into the world of faith in such manner that the revealed truths become for them shining ideals which give direction to their lives and powerful motives which urge them on to walk the way of Christian perfection.

Rule 2: Teach religion as something to be done, not merely as something to be learned.

Our teaching must concentrate on the things children have to do: hearing Mass, receiving the sacraments and sacramentals, following the ecclesiastical year with its rich liturgical life, performing the duties towards God, towards their neighbor and towards themselves. We must take the greatest care to teach them the right way of doing things and the significance of what they are doing.

The whole of religious doctrine can be taught by way of explaining the things children have to do, or will have to do later on. Leave out those things which they cannot assimilate and concentrate on those things which stimulate religious life.

This way of teaching was felt necessary especially after the decree of Pope Pius X on early Communion. It became evident that seven-year-old children could not be suitably prepared for First Communion, merely by learning a number of catechism questions.

They had to be taught the right way of confessing their sins and of receiving Communion, and had to be helped, according to their capacity, to understand the significance of what they were doing. Teachers then began

to reflect whether this was not the best way of teaching older children as well.

Rule 3: Regard yourself as Christ's helper in fostering the divine life in children.

Giving life to men is the work of Christ. But Christ has chosen the Church as His Bride and helpmate in the work of bestowing divine life and tending it. The Church commissions the religion teacher to be Christ's instrument and helper in this sublime work.

As a helpmate of Christ you must remain closely united with Christ in prayer, asking Him to use you as His instrument; for Jesus has said: "Separated from Me, you have no power to do anything." (John 15,5) You must have love for God in your heart to kindle it in others. It has been said that Religion cannot be taught, it must be caught. Your example will be more effective than your words.

It is your task, then, to conquer the heart and will of children for Jesus. What moves the will is desire, and desire is aroused through interest. Interest cannot be forced, it must be awakened. The teacher must know how to interest the children in Christ and His kingdom.

It has rightly been said: "The seeking out of interest and turning it in the right direction is the whole business of education." Our faith is tremendously interesting, but we must discover those approaches which are of interest to children at their respective age level. The interests of children at the age of six are quite different from his interests at the age of nine or at the age of thirteen.

What matters is not so much that you make your lesson interesting, but that you make the children interested in their religion. This is not a question of stooping down to the child's approach to religion but of climbing up to it: "Unless you become like little children, you cannot enter into the kingdom of heaven." To awaken the interest of children in Christ you must approach them with Christ-like understanding and love. You must show towards them the same reverence as Jesus did when He washed the feet of His disciples.

Children will only follow your lead, if you win not only their affection but also their respect. To win their respect you must, above all, be a good teacher, carefully prepare your classes, and know how to keep discipline. It is also very important that the atmosphere in the religion class be happy and cheerful. St. Augustine has strongly insisted on this point.

Organic Unity of Our Message

As it is the aim of religious instruction to produce good practising Catholics, we have to ask ourselves: What kind of ideas, thoughts, images and pictures have we to lodge in the minds of the children so as to achieve this aim? The answer is: *Give them above all a beautiful vision of the whole Christian reality, of the "whole Christ," of the kingdom of God.*

Many people know a great deal about their faith. They know about the Blessed Trinity, St. Anthony, about Transubstantiation and the use of holy water, about the divinity of Christ and indulgences. But there is no order in the things they know. They have never learned to see their faith in its organic unity. They have

never grasped the various dogmas in their inter-relation. They have never reflected: What is the essential purpose of our religion, and how do the various dogmas help towards the achieving of this purpose?

Our religion centers around Jesus Christ. Teaching religion means leading children to Jesus. Jesus, however, professed to be the way that leads to the Father. "I am the way, the truth and the life; nobody can come to the Father except through Me." (John 14,6) We come to the Father by becoming one with Jesus. "You will learn for yourselves," Jesus told His disciples, "that I am in My Father, and you are in Me and I am in you." (John 14,20)

Jesus prayed therefore for all those who would believe in Him that they all may be one "that while thou art in Me, I may be in them, and so they may be perfectly made one." (John 17,23).

We become one with Jesus through the Holy Spirit whom Jesus sends into our heart, for "a man cannot belong to Christ, unless he has the Spirit of Christ." "That is if the Spirit of God dwells in you" (Rom. 8,9). The Messiah is the one who will baptize with the Holy Spirit.

The Whole of Catholicism

This then is the essential purpose of the Catholic religion: *To lead men to union with God in Christ through the Holy Spirit.* This is the whole of Catholicism.

If you know this you know what your faith is about. Once you have grasped this central fact, all the single truths, of our religion become meaningful in their relation with it. You

will understand why God became man in order to redeem us; for only if our redeemer himself is God, do we become one with God by becoming one with him. You also will understand how it is that the merits of Christ are applied to us in baptism, for, in baptism we become incorporated into Christ and thus become one mystical person with Christ. Consequently His good deed becomes our good deed.

You also will better understand why our religion is the only true one: for our religion alone can raise us to union with God, Jesus alone can give the gift of the Holy Spirit, by Whom we become one with Jesus and thereby one with God the Father. Once we have grasped this central theme of our message, all the various truths fall into line and become meaningful in their inter-connection.

This central theme is unfolded in diverse ways in the three main sources of Catholic doctrine:

Liturgy places this truth before our eyes in sacred signs, most of all in the Sacrifice of the Mass: the many hosts being consecrated into the one Body of Christ, signify the many men who, by the power of the Holy Spirit, are being formed into the Mystical Body of Christ. "The sacrifice of the altar signifies the universal sacrifice by which the whole Mystical Body of Christ, i.e., the whole city of the redeemed, is offered to God through the High Priest." (Mediator Dei, n. 109).

In Bible history the union of men with God in Christ through the Holy Spirit is unfolded in the form of a fascinating story; it tells the story of the coming of the kingdom of God,

and explains the part we have to play in establishing it.

The catechism gives a more systematic exposition of this central theme by explaining what God is, what man is, what Christ and the Holy Spirit are, what union with God, i.e., what grace is.

The manner of presenting this central theme must vary and be graded according to the various age groups.

To 5-7 year-olds tell of the love of God the Father by pointing out the beautiful things He has made for us, speak of Jesus Who has come to lead us to heaven. Tell about Jesus in the tabernacle, about feasts, images, statues, and explain simple prayers and hymns.

To 8-10 year-olds recount the history of salvation in the form of a narrative and insert catechetical explanations wherever suitable.

Children of 11 and older should be taught the central theme of the catechism. It is now widely recognized that formal catechism teaching is not suitable to children under ten years of age.

An Outline of Method

Next, we shall outline how the individual lessons should be arranged. Our aim is to find a method of communicating religious doctrine in such a way that the children can assimilate it, and it can become a real nourishment for their mind and for their faith.

The following requirements will have to be fulfilled:

1. Each catechism lesson must have a *definite aim*. If you do not

even aim at something definite, you can hardly hope to achieve anything. Each religion lesson should:

- i. always have a *Knowledge-Aim*. This stands to reason. There will always be something which the teacher wishes the children to know.
- ii. generally have a *Conduct-Aim*. That is to say, most of the doctrine will have some bearing on the children's life and the teacher will try to induce the children to live up to this truth.
- iii. sometimes have an *Affective-Aim*. At least when dealing with the more important truths the teacher will make an appeal to the emotions and see that the doctrine grips also the children's heart and imagination.

2. *The mind must be prepared* for receiving the doctrine, just as the ground must be prepared before you can sow. This can be done in three ways:

- i. recall what the children know already about the subject;
- ii. recall the knowledge of connected and correlated doctrines;
- iii. draw from experiences familiar to the child.

3. *Start with a story*, incident or picture which contains the doctrine you intend to teach. Man is made in such a way that knowledge enters his mind through the senses. Concepts cannot be communicated. Everyone has to form them for himself. Children have to form their concepts from sensible data.

Hence the doctrine should be proposed in the form of a story. By explaining the story the children

should be helped to form the required notions and to understand the doctrine. Further, we must show them what bearing the doctrine has on their lives and give them the motives for living up to it.

Thus a lesson will normally contain the following *three main points*:

- A. *Presentation* of the doctrine in the form of a story (from Scripture, preferably. Add visual aid, if possible).
- B. *Explanation*. Draw from the story the required doctrine; explain it; ask questions; build up a blackboard summary; refer to the catechism for the precise statement of the doctrine you have explained.
- C. *Application*. Relate the truth taught to the child's life and conduct. Be practical. Suggest resolutions to be formed, and practices to be undertaken.

4. *Activity*. Children "learn by doing." Make them do something wherein they can apply the newly-acquired knowledge. It may be written, oral, or art.

General outline of a lesson plan:

Preparation:	2 minutes
Presentation & Explanation:	15 minutes
Application:	5 minutes
Activity:	8 minutes

I should like to note here that a method is only a means to an end and never an end in itself. It may and must be changed and varied according to requirements.

5. *Two additional principles* for perfecting this method are:

i. *The Principle of Activity*. Keep the children as active as possible. A doctrine takes hold of them in proportion to their own activity in acquiring it. The teacher should not do all the talking. Let the children contribute as much as possible especially in the Preparation, the Explanation and Application.

ii. *The Principle of 'Experience.'* A doctrine should grip the children in their innermost being, it should become an 'experience.'

An 'experience' comes about when an important truth is embraced not merely by the mind, but by all the powers of the soul, the imagination, the heart, the will. This will come about it, when telling the story, the persons become inwardly alive so that the children take part in their hopes and fears, joys and sorrows, their great resolves and miserable failures. Once a truth has become an 'experience' you need not worry about interest in the Explanation and Application.

This supposes that the teacher himself has 'inwardly tasted' the doctrine and experienced its beauty or terror in prayer and meditation. When teaching the doctrine, reverence and joy in passing on God's message should be apparent in the tone of his voice, in the expression of his face, in every one of his movements. Relate the teaching often to the little joys and sorrows of the children. Above all, see that you have a cheerful, loving atmosphere pervading your class.

Presentation and Explanation

I. Presentation

1. *The story* is a form of teaching which has been consecrated by Christ Himself. He clothed His doctrine often in the form of a story. Scripture contains nearly all the doctrines in story-form. The later dogmatic formulations are reflections on the Biblical narratives. This is true of the dogma of the Blessed Trinity, the divinity of Christ, the real Presence, the Primacy of St. Peter, etc.

Moreover Scripture contains numerous excellent stories illustrating practically every point of Christian doctrine and morals. At times, stories can be taken from the lives of Saints, from our own experience. To tell a story well try to imagine yourself as an eye-witness. Tell it with your eye and heart on the story and describe the external circumstances, and the internal feelings by making use of direct quotations.

2. *Use pictures.* Pictures serve not merely to illustrate a story; at times a whole story can be derived from a picture by asking what happened afterwards. A list of pictures and aids is available at present.

3. *Sketches and diagrams* drawn on the blackboard may at times be used as a starting point.

II. Explanation

In the explanation the children must be induced to think about the story and to extract from it, under the teacher's guidance, the notions and the doctrine they are meant to acquire. When Jesus had told a parable the Apostles were wondering what He meant by it. Jesus then explained it to them. The explanation must be."

i. *Simple.* Even young children require a rational explanation of the doctrine. But the reasoning must be adapted to their capacity, to their limited vocabulary, and their limited range of experience.

ii. *Concrete.* Words should be explained in vivid images as Jesus did. Instead of merely saying "Be generous," He said "If one asks you to go with him one mile, go two," etc.

There must be *frequent repetition* of essential points. How often did Jesus repeat the necessity of prayer, our oneness in Him in the discourses after the Last Supper.

Questions are the most obvious means of stimulating thoughts. They must be short, precise, not in the same words as those in the catechism. They should be addressed to the whole class, then one child answers. Difficult questions should be addressed to the smarter children. Questions asked by children must be treated seriously.

Blackboard summaries, which are commonly built up in the course of the Explanation are very useful. For instance:

The Our Father

What is due to God	What we need
3 petitions	4 petitions

Prayer means lifting up the heart to God

Two Important Considerations

Though we must adapt truths to the child's capacity, we must take care not to distort them. We must make them understand God as a loving Father. But God is not a dear old grandpa, who just wants to be kind and obliging. God's majesty,

sanctity and greatness must equally be stressed.

Similarly, it would be one-sided to talk only about the dear and sweet Jesus without telling of Jesus the King, Who demands absolute loyalty, and Who will crush His enemies. In teaching about Providence it would be wrong to make them believe that God is out to make things always easy for us.

iv. The Church is not failing in giving truth and life; but the men whom Christ has chosen may be frail.

2. The aim of religious instruction is not merely knowledge, but *faith*.

We must take care that the children see in the Catholic doctrine a message sent to them by God. The teacher must be aware that he is delivering a message from God.

It is "the message of salvation"; God tells them that He is willing to save them. Our teaching must aim at an act of faith. Faith means much more than "to accept as true"; it means opening one's heart to God's saving grace. The answer to God's message must be: "Be it done to me according to Thy word." (Overloading with doctrinal details which tend to obscure this central purpose, is harmful).

Children must be given to understand that God speaks to them through the Church; that we believe not blindly, but because we know that the teaching of the Church is the word of God.

Formal proofs for the existence of God, the divine institution of the Church, would be harmful at an early age. It would be unfair to the children's child-like faith.

But it will be useful to point out how God manifests Himself in diverse ways, to point out the beauty and stability of the Church, her unity and universality, her fruitfulness in good works and in saints. The best way of strengthening faith is to practise it.

III. Application

We must get the children not only to understand, but also to *appreciate* and to *practise* their religion. After explaining a doctrine we must relate it to the child's life and conduct. Here is the test of successful teaching. The child should be led to find the answer to two questions:

i. What does this doctrine mean to me personally? We must aim at forming in the child a *mental attitude* corresponding to the *dominant sentiment*, which the doctrine should evoke. For instance, Christ's death on the Cross. What does the glory of our heavenly Father mean to me? What do I think about sin? How much Jesus has loved us!

ii. What should this truth lead me to do? to avoid doing? Find something definite. For instance, "Conceived of the Holy Ghost": How do you say the "Angelus"? The fall of Adam and Eve: How do you behave when tempted? Consequences of original sin: Do you ask Jesus to help you in your daily life with His grace? The teacher should not suggest things which he does not practise himself.

iii. Connect the doctrine as much as possible with everyday life: The Sign of the Cross, Mass, Communion, feasts, hymns, patron saints, shrines, etc. Teach them to find God in the *things of nature*, in the wonders of the human hand, eye, ear; in flowers,

birds; the water-supply. Take in the subjects which they learn in nature study, geography, science. Remember Kepler's dictum: "These are Thy thoughts; I am trying to rethink them."

They should find God also in the *technical achievements*: God has put these powers into things. He has given man the power to study them, to conquer them, to use them. Stress the right attitude to work, the history of salvation and secular history, and the purpose of history.

II. Application properly carried out will result in

1. *Formation of Conscience.*

i. To form the conscience it is not enough to learn the Ten Commandments by heart. They must be discussed in conjunction with numerous examples, preferably such as are familiar to the children. It would be very one-sided to make the children understand merely what is sinful. They must be trained in seeing what is good, to find exemplary solutions, to become enthusiastic for the right thing to do.

ii. Theoretical knowledge must lead to practical resolutions. We shall urge them to make a daily examination of conscience. Guidance for it can be given during the lessons. After having explained fraternal charity let the children put their hands before their eyes and consider some questions: How do I behave towards smaller and helpless children? Do I exclude them from games? Did I tease any of them? Did I help any of them lately? Are any of them in my neighborhood? What can I do in the future?

iii. Formation of conscience must

be backed up by the formation of *attitudes* and *motives*. This is decisive nowadays when social control is relaxing. Goodness based merely on routine is insufficient. They must be trained to be good out of their innermost conviction.

Formation of motives will be done partly in the explanation of the Commandments provided we show their beauty and the ugliness of sin. But it is important that the whole doctrine be directed towards forming the right motives by making us realize our dignity as Christians to which we must live up, and God's love towards us to which we should respond in adoration and obedience.

2. *Education to prayer.*

i. Insist on the class prayer being said with devotion. Teach them to understand the meaning. For instance, in teaching the act of contrition: "What is it, child?" "I am heartily sorry for having offended Thee." "Is that all?" "No, I detest them. . . ." Explain the words carefully and let the children write out some prayers.

ii. Teach them to pray from the heart, and also without set formulas. Describe a situation and ask: What would such a child say to his mother? What should he say to God? Teach various forms of prayers up to simple forms of meditation.

iii. Let a catechism lesson often turn into a prayer, preferably at the end of the explanation. After having told of all the beautiful things God has created, make the children pray: "O God, we praise Thy wisdom, we praise Thy power." Having told how Jesus healed the sick and how He goes on healing our souls, pray: "O Lord, make our souls ever more

healthy and holy." Ask: What did we learn about Jesus, about God? What can we tell Him? An article of the Creed can be changed into the "Thou" form. After explaining a Commandment, add a prayer for the grace to live up to it. At times a prayer of praise can be arranged in the form of a litany. The children must be gripped by your explanation, else the prayer will not be genuine. Before praying, let them stand up and recollect themselves for a few seconds.

How To Teach The Commandments

Our aim in teaching the Commandments must be to enable the children to observe the law of God in a truly *Christian spirit*, in the spirit of the freedom of the children of God. The foundation of this 'freedom' is based on the fact that we have been reborn to a new life. The Christian is enabled to observe God's law, not merely out of fear, but out of a spontaneous, innermost love for what is good, because "the love of God has been poured out in our hearts by the Holy Spirit whom we have received" (Rom. 5,5).

This inner love for what is good is the characteristic mark of the redeemed. "Those who follow the leading of God's Spirit are God's sons. . . ." (Rom. 8,14s.) In this sense God has promised: "I will implant My law in their innermost thoughts, engrave it in their hearts." (Jer. 31,33.) It is here that Christian morality differs from the Old Testament. Mere outward observance is not enough. Stress is laid on the inner love for God's law, on the "pure heart."

Jesus emphatically stressed this difference: "You have heard . . . but I tell you. . ." (Mt. 5,17-6,24) And

much more so in His opposition to the Pharisees. Our teaching must be in conformity with the spirit of Christ.

There are *three obstacles* which impede the right understanding of the Commandments.

1. Commandments are mostly taught as preparation for confession. This makes us inclined to see in them merely an enumeration of the various ways in which one can offend God.

2. If the Commandments are treated mainly as an enumeration of sins, as a list of things that are forbidden, they may be felt as a kind of irksome prison bars, which prevent people from enjoying themselves. This danger is all the greater as there are many films, comics, etc., that glorify vice and ridicule virtue. People are given to understand that vice is the pursuit of the strong, the clever, the daring, the independent. The good merely do not dare to break conventions in order to get what they want.

Not a few children become ashamed of being good. We have to strengthen the healthy notion that virtue is the thing for the strong, the fearless, the noble, whereas vice is something mean, weak, silly, cowardly, selfish.

3. Most people have a distorted notion of freedom. They think a man free who follows every whim and fancy. True liberty is ability of doing infallibly the right thing. The possibility of making a wrong choice is a defect in the freedom. (Though it is a sign of freedom, just as fever is a sign of life.) Sin is always the result of slavery, be it slavery to lust or to ignorance.

Here are *Some Suggestions* on how to teach the Commandments in such

a manner that they may evoke an inner love for what is good.

1. Before explaining the single Commandments insert a chapter on "How God manifests His law."

i. The Commandments are part of that mighty will which we see at work in the whole universe, by which God guides the stars and the atoms, by which He makes the plants grow and bear fruit, by which He rules the animal world through their instincts. Man alone has the choice to fall in line with God's will or to go against it. But man is not free to escape the consequence of his choice: either friendship with God, fulfillment of all his desires in heaven, or the wrath of God, frustration and tortures in hell. Our conscience is the ability to recognize the law of God. It is like a compass which God has implanted in our soul.

ii. The Ten Commandments, so solemnly given, are a precise statement of the law imprinted in men's hearts. Show how Christ confirmed and perfected it.

iii. Insist on the two great Commandments being the sum of all the others.

2. In dealing with the single Commandments:

i. begin by pointing out the facts, on which the Commandment is based,

ii. describe the behavior, which is required by these facts,

iii. point to the example of Christ,

iv. indicate the sins.

For instance, when explaining the first and greatest Commandment: "Thou shalt love the Lord thy God with thy whole heart . . ." recall to mind:

- i. our absolute dependence on God Who gives us our being every moment anew,
- ii. our need of Him: "Thou hast made us for Thee, O God. . ."
- iii. the great nobility of man, who cannot be satisfied with any cheap happiness.

To fulfill the Commandment means to live up to these facts.

Fifth Commandment: Reverence for our own life and that of others.

Facts: God has made man to His own image and likeness. (Gen. 9,6.) Made us share in His own life. Any injury done to man is an injury to the image of God.

Sixth Commandment:

i. Fidelity between husband and wife. (Can be explained in a manner as to be intelligible both to those who know and to those who do not know the "facts of life.") God wanted father and mother to be permanently united so that He could entrust children to them. Show how they complete one another. For older children: Christian marriage is an image of the sublime union between Christ and the Church.

ii. Reverence before the body and the wonderful powers God has bestowed on it. It must be like a garden, fenced in and guarded, to mature and remain pure. Consecrated in baptism, temple of the Holy Spirit, member of Christ, destined to share the glory of the risen Christ.

Seventh Commandment: The proper use of material goods.

Activity, An Important Incentive

If children are merely made to listen, the lesson has little effect.

Experience shows that the effect increases to the degree in which the children can *do* something.

The important question is not "How can I make the lesson interesting?" but "How can I get the children interested in religion, how can I get them to think about religion?" The answer is: "Make them do something."

There is no better incentive for learning a thing than the prospect of being able to use it. It has therefore become customary to find little tasks, for children which give them a chance to apply what they have learned.

1. *The Catechism note-book.*

i. One simple form of activity is the copying down of the teacher's blackboard summary. The summary will commonly consist of some short sentences, or of significant words arranged in the form of a diagram, and preferably also of some simple drawings. The children copy the summary on rough paper during the last five minutes; and at home they enter it neatly in the note-book. They may add ornamentations, complete the drawing, color it, add comments, prayers, etc.

These books should be kept very neatly. Their purpose is served the better the more chance is given to free development by the children. They are means for the child's self-expression. The teacher will correct mistakes. If they are intended for an exhibition or inter-school competition, much of their value is lost.

At times the teacher may wipe out the summary and ask the children to reconstruct it. Older children may be asked to summarize the lesson in their own words in a paragraph.

From time to time children may be asked to compose a small prayer in connection with the doctrine acquired. At the end of the lesson about baptism, for instance, they may fittingly be asked: Write a short prayer in your own words thanking God for the grace of your baptism.

With very young children the teacher might dictate the first few words of a sentence and leave it to the children to complete it. E.g., "I am sorry for my sins because. . . ." The completed sentence should mention two reasons for sorrow for sin.

ii. Children are fond of drawing. Let them draw symbols for the Sacraments, corporal and spiritual works of mercy, the Commandments, Apostles, feasts, etc.

When explaining the life of Christ make them draw a map of Palestine and mark the chief events and places. Make them copy and illustrate certain Scriptural texts: "I am the Light of the world," "Take up your cross and follow me."

iii. Matching tests: for instance, at the end of a lesson on baptism:

Baptism makes me	the devil
It puts a mark on	enter heaven
It blots out all	my soul
It gives me a right to	my sins
In baptism I renounce	a child of God

Make the children write out five sentences in full. The same sentences can be used for a "Missing word test": e.g., Baptism makes me a _____ of God. It puts a _____ on my soul. . . .

2. *Dramatization* is a powerful means of driving a truth home. To illustrate the nature of unbelief make them act the "Deaf boy." He is told: Come for dinner; Mind the

scorpion; the hut is on fire. Children will laugh but will see the point. Sacramental rites also lend themselves to dramatization.

3. *Discussions* are useful with older children.

This psychological method is so natural and obvious that many people follow it instinctively. For all religion teachers we recommend this method as the most effective way to teach catechism.

Lesson On Contrition

We shall conclude this outline with a schema for the Lesson on Contrition.

Preparation: What is required that we be friends with someone? His heart must be right towards us.

Presentation: When Peter had denied Jesus, Jesus turned around and looked at him. Peter went out and wept bitterly.

Explanation: What did Jesus feel towards Peter? Does God want people to return to Him? We must realize how holy God is and how good. We must realize how grievously we have done wrong. We must be truly *sorry* for what we have done and *resolve* to make up for it. Can we trustfully hope that God will forgive us? What has Jesus told us about the mercy of God? in His parables about the lost sheep and the prodigal son. We must be sorry for having offended God.

A man has been caught stealing and is sorry because he is disgraced. Is that enough to obtain forgiveness from God?

When we are sorry because we deserve God's punishment we have imperfect *contrition*. If we are sorry for having offended God as Peter was sorry for having offended Jesus we have *perfect contrition*. Our sorrow

must show itself in the will to do penance. What are some of the ways of doing penance?

Questions: Why does God want to lead us to repentance?

What should we remember in order to conceive sorrow for our sins?

What reason have we to hope that God will pardon our sins?

What kind of contrition is required?

Mention some works of penance.

Refer to the catechism questions: What is contrition? How many parts are in contrition? How many kinds of contrition are there?

Application: During evening prayer I must ask myself whether I have offended God during the day; and be sorry for my sins out of love for God. How do I say the Confiteor at Mass? what does Ash Wednesday mean to me?

Activity: In what words and deeds did the following persons express their contrition? i. The brothers of Joseph in Egypt; ii. King David; iii. The inhabitants of Niniveh; iv. St. Peter after the miraculous draught of fishes; v. Magdalene in the house of Simon; vi. The good thief. What prayer would you say with a boy, who has just had a serious accident, and is dying?

Contrition

And Peter going out wept bitterly (Lk. 22, 62.)

	Imperfect Contrition	Perfect Contrition
MERELY Natural Contrition		
Motive:	Human respect	Fear of God Love of God
Value:	Trash	Silver Gold

A knowledge and love of the Mass can be instilled in our mission converts by a more apt and fitting celebration —

Teaching The Mass By Its Celebration

— By Rev. Joseph Kellner —

CONSTANCY and the tendency to preserve customs and traditional practices have been at all times an essential trait of the liturgy. Therefore a sound liturgical renewal is never revolutionary, never overturning the established order. The question is not to replace the rites used up to now with some completely new ceremonies. Sound liturgical renewal deals only with corrections, which remove some exuberances that hinder concentration on the essentials and re-establish some traditions lost in the last few centuries. It deals mostly with a slight "shifting of accents" which brings into focus the true structure of a liturgical subject. The new liturgy of Holy Week is a classical model of a sound liturgical reform.

Center and Climax of Christian Worship

But even without any change of the actual rites — which is the exclusive right of the Holy See — the Mass of our days may become "transparent" and better understandable in its essentials by a proper arrangement of and a fitting emphasis on the "accents." The following lines attempt to show the right division, and the relative importance of the different parts of the Mass in order to clarify the true sense and structure of the Mass itself.

In the missions, even more than in

Christian countries, the celebration of the Mass itself should demonstrate clearly that the Holy Sacrifice is the center and the climax of Christian worship. Our catechetical instruction should of course never grow weary of stating that the Mass is Christian worship, but this theory should be confirmed and not contradicted by the way the services are conducted — which would happen if Benediction of the Blessed Sacrament, processions etc. were celebrated more imposingly than the Mass, with more candles, more decorations, a greater number of assistants, more music etc.

Oriental judges from what they see, not from what they are taught theoretically. They "assess" the value and importance of a ceremony primarily on the basis of its magnificence. Should we not, therefore, in this respect also, adapt ourselves to the native temperament, even if the rubrics call for twelve candles for Benediction with the ostensorium and do not prescribe or permit for the Holy Sacrifice more than two, four, or six, as the case may be?

If, now and then, the afternoon or the evening seem more favorable for carrying out a solemn celebration, we have today, thank God, the possibility of an evening Mass, a possibility that we should not neglect. In the missions, Christians do not hesitate to travel a long way in order to come

to the church on great feast-days. Not a few of them, who would be prevented from coming at other times during the day, could assist at an afternoon Mass. But whenever a morning celebration satisfies the needs of the faithful and gives the day its festal quality, let us beware of introducing — for reasons of personal piety, for example — Mass in the afternoon or evening.

Forms of Mass Celebration in the Missions

In the missions, as everywhere else, there are various forms of Mass celebration: Low Mass with or without prayers and singing, Dialogue Mass, High Mass (*Missa cantata*), a Solemn High Mass, the Pontifical Mass. The High Mass (*Missa cantata*) is the ideal sought in the missions, and no great feast of the Church should be celebrated without it. We need to work towards it as towards a superior kind of celebration.

But is a *Missa cantata* the form of Mass celebration most fitted to give our Christians a deepened understanding of the Eucharistic sacrifice? Let us state it simply: the *Missa cantata* is by no means an ideal form from the *pastoral point of view*, for it is not, nor is it capable of being, a way of achieving a real understanding of the Mass, even if we make use of all the concessions granted to the missions by Pius XII, in his Encyclical *Musicae sacrae disciplinae*. For, as things are at present, we cannot make free use of the language of the country as is done, for instance, in the German High Mass with the people singing in German. The wider use of this form of celebration would, according to the Encyclical, necessitate an express

authorization by the Holy See. We must, therefore, keep to the language of the Church in the singing, the readings and the responses. But even for those Christians who are capable of learning the Latin chants, this foreign language always remains an incomprehensible tongue. It never allows them to gain a deepened understanding of the sacred ceremonies.

The form generally called the community Mass, that is, Mass with prayers and hymns, answers more fully, though noticeably, to the pastoral requirements of worship in the missions; such a form of celebration is particularly suited for use on ordinary Sundays and in small communities. In such a celebration, there can be more or less singing, according to circumstances. To avoid confusion certain principles, laid down in the first centuries of the Church, which we shall now discuss, should be followed.

The celebration should be permeated with the spirit of the liturgy. It should always have, in one way or another, its congregational character, its focus on the glorified Savior, an attitude of reverence and thanksgiving, a sense of recollection, sincerity, "interiority," and hierarchical ordering. This spirit of the liturgy is indispensable.

There is no need, however, to be tied down to any particular texts, for instance, in the sung parts. In the arrangement of the ceremonies, we should take into account the concrete circumstances, and the spiritual needs which are to be satisfied by the teaching given in the readings. When the homily customarily is connected with the Gospel, the reader can, in accordance with the priest's directives,

substitute for the Epistle of the day, which may deal with an entirely different theme, a more appropriate passage from Scripture.

The principal parts of the Mass must be made clear: the entrance; the readings; the preparation of the offerings; the action of the sacrifice; the communion; and the conclusion of the Mass. Thus the readings should be clearly related to what is being done at the altar. But the entrance hymn, those hymns sung between the readings, and the closing hymn should be inspired by the spirit of the day.

It seems most important to us that the close union between the priest and the congregation should be indicated externally, wherever this can be done. The vital contact between the nave and the altar, provided by the responses, for example, cannot be replaced by any reading of the same thing in a book, even in the missal. For the same reason, it is desirable that the celebrant himself should deliver the readings to the people, at least the Gospel.

However, simple the ceremonies, we must not neglect the element of variety. Eastern peoples, especially, appreciate ceremonies that have a certain dramatic quality: a procession, an expressive gesture, a symbolic action.

"A congregation that is devoutly present at the sacrifice," says the Encyclical *Mediator Dei*, "in which our Savior together with His children redeemed with His sacred blood sings the nuptial hymn of His immense love, cannot keep silent, for 'song befits the lover,' and, as the ancient saying has it, 'he who sings well prays twice'."

In the missions, we should avoid any celebration of the Mass in which the participation of the congregation is reduced to rising and to making the sign of the Cross at the Gospel. Such celebrations too easily produce — especially in tropical climates — a state of spiritual torpor, from which it is impossible to rouse the people unless we give them a minimum of activity. This should include, so far as the missions are concerned: the responses (other than the prayers at the foot of the altar and the *Suscipiat*); the Amen, expressing the people's affirmation after the prayer of the priest and at the end of the Canon; the hearing of the liturgical readings; one or more hymns; participation in the offertory, the great Eucharistic prayer and in Communion expressed by appropriate prayers, gestures etc.

Devotional prayers said during the Mass should be carefully screened, and, so far as is found necessary, progressively transformed into forms that are richer and more vital.

We must allow some time for silence, but these pauses should not be unduly prolonged. Here again the liturgy itself is our model. It indicates that we should pray in silence "*per aliquod temporis spatium*" — for a short while. If the pause is prolonged, the people will not know what to do, and here again we must take into account the more restless temperament of those who live in tropical climates.

The Different Parts of the Mass

The *entrance rite* is very rich and complex in the present Roman Mass: the prayers at the foot of the altar, the Introit, the Kyrie, the Gloria, the Collect. If we base the Community

Mass on the regulations for High Mass, the prayers at the foot of the altar are not part of the role of the congregation. The Introit, designed to give the fundamental tone and thought of the day, can be replaced by a hymn that resembles the Introit itself as closely as is possible. Let us call this briefly the "hymn of the day."

The Kyrie and the Gloria should remind us of our essential attitudes toward God: our dependence and need of His help as creatures and imperfect human beings (the Kyrie); our joy and thanksgiving as the redeemed children of God (the Gloria). Both the Kyrie and the Gloria can be recited or sung. This song of praise, Gloria, should be among the prayers known by heart. There are usually only two prayers of praise known by memory; the *Gloria Patri* and the Apostles' Creed. The Collect concludes this part of the Mass.

Next we have *The Reading Service*. The world of Holy Scripture is the world of the Orient. It is often found to be more akin to Orientals than to Westerners. In any case, how can we deprive our Christians of the revealed word of God? We must "proclaim" the divine message, not simply "give a reading" of it. Furthermore, we are hurrying things unduly if we do not give the necessary time and attention to the transitional singing after the Epistle. A Psalm sung in responsorial form, connected with the preceding reading, will not fail to awaken a living echo in the hearts of the faithful.

Along the same lines, more general aspirations such as: "He who is of God hears the words of God," or Blessed are those who hear the word

of God and keep it," alternating with some verses of Psalm 18 or 118, can answer the purpose of the transitional chants. The repetition of "Alleluia" or — after Septuagesima — of "His mercy is everlasting" would be suitable.

The Gospel is the climax of the Reading Service, while the Creed offers an overall view and a general conclusion to the Good News that has been announced. At the same time it prepares us for the "Eucharist" of the Holy Sacrifice, in so far as it reminds us why we are to give thanks to the Father.

In the missions, where Christians can assist at Mass only rarely, and where, in consequence, every Mass ought to take on a certain festive character, we are inclined to encourage those who promote the use of the Credo, at least in the short and familiar form of the Apostles' Creed. And in order to distinguish clearly the Fore-Mass from the Mass of the faithful, we would make our own the desire of the International Liturgical Meeting held at Maria-Laach (July 12-15, 1951): "The Fore-Mass ought to take place not at the altar itself, but in the choir (in choro) as is done at a Pontifical Mass and at Vespers." Even in a humble mission chapel, we could arrange a chair on the Epistle side where the priest could celebrate the Fore-Mass "ad sedes."

Some liturgists have voiced the hope that the Mass of the Faithful should be preceded by a preparatory act of contrition, a general confession which would come after the Credo. This wise suggestion has always been observed in the missions. Thus according to the usage existing in our Chinese mission, on his arrival, which

was usually in the morning just before Mass, the missionary was conducted by the Christians to the Church, where he blessed them with Holy Water after the recitation of the Confiteor in Chinese, and gave them his blessing. Often, almost all the Christians went to Confession, especially in small communities seldom visited by a priest. The morning prayers, which were usually recited together before Mass, also contained an act of contrition and the Confiteor.

The Reading Service is followed by *The Preparation of the Offerings*. "At every community Mass, the altar should not be arranged, the sacred vessels and, above all, the elements of the sacrifice should not be placed upon it until immediately before the offertory, as is done in a Solemn High Mass." The idea that the sacrifice of Christ becomes in the Mass our personal sacrifice was clearly expressed in the offertory procession of ancient times, in which the Christians brought up to the altar the materials for the sacrifice.

The Oriental, so receptive to ceremonial — dramatic symbolism — understands this idea much more easily and willingly by means of a corresponding action, especially by an offertory procession, a custom which survives here and there or is being brought back into use. Ellard rightly recommends for large congregations an offertory procession carried out by some selected representative offerers. An offertory hymn should accompany this procession which would express the above ideas.

Some appropriate gesture (along the lines of the gesture made by the priest in offering the bread with his forearms extended horizontally, palms upward) could be made by the whole

congregation, to manifest their desire to offer.

The preparation of the offerings by the priest is the time during which we should revive another element of primitive liturgy: "the general prayer of petition" or "the prayer of the faithful" or "the universal prayer." This "General Prayer" after the Readings and the *Oremus* of the Offertory can and should be re-established in behalf of the faithful attending the Low Mass.

The form of a litany, with the announcement of the intentions of the faithful and a fixed response to be given by the people, would seem preferable to the form of the solemn prayers. We certainly need, at some point during the Mass, a place in which Christians can present to God their great and small petitions. This place cannot be the Prayer or Collect, which has another function and does not take long enough, nor can it be the Eucharistic prayer, for this would be to supplant more essential items, nor the *Pater Noster* which fulfills the function of a "blessing" before the Eucharistic banquet. But after the *Oremus* and the presentation of the offerings, our own prayers find their true place. Here we offer to God "preces et hostias." Here is a space of time long enough to initiate our neophytes, in a practical way, into the spirit of Christian prayer; and here, finally, as it happened originally, the "Secret" of the priest comes in as a wholly natural conclusion.

We now come to *The Eucharistic action*. In addition to the dialogue between priest and people, introductory to the Preface, and the Amen to the final doxology of the Canon, there are various ways of having the congrega-

tion take their liturgical part in the Sacred Action.

The congregation can listen, standing and in silence, to the preface recited by the priest aloud in Latin, and continue it in their own language, bringing together the ideas of thanksgiving and of sacrifice as these are found in the most ancient parts of the Canon, with the singing of the Sanctus. Or instead, during the Preface of the priest, the "Leader" might translate the Latin text, followed by the Sanctus of the congregation.

The time up until the "per Ipsum" is devoted to silent prayer, the attention of the congregation, from time to time, being drawn to the main ideas of the Canon by short phrases: the first part of the *Te igitur*; *Quam oblationem*; *Qui pridie*; *Unde et memores*; *Supra quae*; *Supplices*; *Per Ipsum*.

This method is suitable for more exacting savants. The profundity of thought in the Preface, the Sanctus and the prayers of the Canon is not easy to grasp in its entirety due to the conciseness of the text. In any case, some provision must be made for the singing of the Sanctus, since this is the oldest chant in the Mass.

Moreover, should we not lay stress upon the great Eucharistic prayer between the consecration and the *Pater Noster* by some special gesture of prayer and adoration? One thing is certain: on this point it would be difficult to go beyond the desires of Oriental peoples.

The next part of the Mass is *The Eucharistic banquet*. *The Our Father* recited standing, and respectfully, constitutes a preparation for Communion, as is proved again by the Communion rite for Good Friday.

Here we also learn that if the chant accompanying the breaking of the sacred host is not superfluous, it is still not too important, since the breaking itself takes a very short time. All the same, the breaking and the communion require a word of explanation. We would wish also, as did the Congress at Maria-Laach, that here some ceremony of "reconciliation" might be introduced for the faithful.

The distribution of Holy Communion should be accompanied by a hymn, which, preferably — along the lines of many diocesan hymn books in Germany — would develop the thought of the sacred banquet, as did the primitive Church, rather than being more or less a "hymn of the day" as is the Communion verse in our present missal. The personal colloquy with our Eucharistic Lord now has its place in the interior prayer of each communicant after the reception of the Sacred Food. The Communion hymn should be inspired by the thought of the community of all the members of the Mystical Body realized in Communion, or by the fact that the Eucharistic Bread is the fruit of the sacrifice, the Food that strengthens us for the struggle of life.

At the *Conclusion of the Mass*, when the congregation has answered *Amen*, to the priest's blessing, the celebration ends with a hymn in which all join. On the feast day, the thought of the day might be expressed; otherwise a general hymn of praise should close the ceremony.

Experience has proved that a community Mass arranged according to the outline given above, is an excellent way to a deeper understanding of the Mass, the "culmination" as it were, of the Christian religion.

Catechetical Reports And Comments . . .

A Missionary Study Week on Indian Culture

PERHAPS the best tribute to the All India Study Week held in Madras during Advent of 1956 is the fact that it is still recalled with enthusiasm today, more than a year after it took place. This, in turn, is due not only to the deep impression made on the participants (those who were not present eagerly perused the souvenir booklet that was subsequently published), but also to the fact that the Study Week produced tangible and lasting results. Things are happening in India today which, though not spectacular enough to hit the headlines, are of great significance for India and the mission field, and which owe their origin to the deliberations and resolutions at Madras.

Then liturgy was not the exclusive, nor even the primary, concern of the Week. Yet in a deeper sense, both the end and the means throughout were liturgical. The theme chosen for study was "Indian Culture and the Fullness of Christ." "The Fullness of Christ," explained the statement issued at the concluding session, "expresses God's design for the whole of creation, and the real and ultimate problem of finding in Indian Culture its fulfillment in Christ; of establishing all things in Christ and bringing them in Christ to God."

How this was to be achieved was not only studied, but also in some measure demonstrated practically by the program in which the theme was elaborated. Each day began with a Mass—a Mass which, as a participant remarked, was not just a devotion to be got through before settling down to the "real work"; but the central action in all the varied activity. Permission had been graciously granted by the Archbishop of Madras-Mylapore to have the Holy Sacrifice celebrated in the very auditorium where the sessions were held and to try whatever could legitimately be done to bring the Mass to life, or rather to enable the Mass to manifest its inherent vitality and vitalizing efficacy.

The altar was erected away from the wall, so that the celebrant could face the congregation. It was quite bare on top, but its sides were lavishly decorated in traditional Indian fashion with garlands of flowers and leaves. Before it stretched a platform on which was laid out in "thalis" (large metal plates) whatever was used for the service of the altar: sprinkler and thurible, cruets, incense-sticks to be burnt during the Sacrifice and bowls with offerings of fresh flowers.

On the platform, near the altar, was a statue in classical Indian style of the Virgin holding the Divine Infant. At its base burned a tall oil lamp while in front of it, resting on a cushion, was the Holy Bible, which was used for the lessons at Mass and for occasional reference during the sessions. The sacred vessels, the vestments and other appurtenances were of Indian design.

In the course of the Week there were two High Masses (in the Syro-Malankara and Latin Rites), two Low Masses with commentary, (in Syro-Malabar and Latin), and two community Masses (in Tamil and English).

The remainder of the program was an analysis and a practical application of what had been demonstrated by these Masses. First came a lecture proposing the main topic of each day. These topics, key problems affecting India in the field of Theology (The Quest of the Absolute), Philosophy (Mary and the Meaning of Matter), Liturgy (Symbolism and Cult), Art (Beauty, its Concept and Creation), and the Apostolate (The Indian Advent), were subsequently discussed by the whole assembly.

In the afternoon there were "Workshops" dealing with more particular and concrete problems; such as Paraliturgic, Moral Instruction for non-Catholic Students, Socio-Religious Customs, Dress and Deportment. The day ended with a Demonstration, i.e. artistic exhibitions demonstrating the possibilities of Indian art forms in the expression of Christian ideas and sentiment. A wealth of music, dance patterns and religious art were exhibited in Madras during the Week.

While there was general appreciation for the music and dances of various schools, the religious images and pictures representing historical figures and scenes in Indian style aroused a lively controversy. Not only the actual exhibits but also the underlying principles — both aesthetic and theological — were questioned. There was disagreement also regarding the adaption or retention of some traditional customs, or the rejection of some imported innovations.

Nevertheless the principle of "incarnation" and the consequent duty of "apostolic presence" were unanimously accepted. There was also a refreshing, and a growing, sense of the reality of the Church, which was found to be, as one participant expressed it, "not a community alongside other communities, but a living eucharistic communion, an organic body potentially embracing all individuals and societies, above and beyond an organization or institution."

It would not be possible in so short a space to give an adequate account of the many practical resolutions agreed upon as well as the general spirit of enthusiasm and dedication that was aroused during the week. What could be set down in print is recorded in a souvenir brochure ("Indian Culture and the Fullness of Christ," published by the Madras Cultural Academy, The Catholic Centre, Armenian Street, Madras, India).

"The most important achievement," said a report in the Clergy Monthly, "was the coming together of so many Catholics, all keenly interested in the problem of adaptation, representing so many diverse backgrounds, experi-

ences and communities of the Indian Church. Even our 'contemplatives' came from their monasteries and ashrams . . . this was definitely not a meeting of cultural aesthetes or dilettanti but a reunion of men and women who earnestly wish to bring Christ to India and to integrated into the growing Church all the riches of their Indian cultural tradition."

We would like to add a corollary to the effect that the Study Week was of significance not only for India, but also for the wider mission field, and indeed for the whole world. The problem of adaptation is a universal and perennial problem for the Church, and if there are moments of crisis, this is surely one of them.

Everywhere and in every field the cry is for more realistic Christian life, thought and expression. The Holy See, herself is in the forefront of a great movement to thaw out the deep-freeze of the post-Reformation and to usher in a new spring. But while

the older Christian communities are in a better position to face the challenge of the times, the ecclesiastical authorities, very understandably, are more ready to make concessions to mission countries.

In these circumstances India can play a leading role as an experimental laboratory and testing ground, for in India we find side by side communities representing every stage and style of Christian development, or lack of development. The Indian Church is at once a missionary Church and of Apostolic origin. It belongs to both the Oriental and the Latin Rites. It has a taste of every problem that confronts the Church, and the means to work out a solution — if it only administers its resources wisely.

Interest, encouragement and assistance from every quarter for the little that is being done in India will ultimately profit the Universal Church.

— Rev. Roque Correia Afonso

Subsequent issues will bring further information from the countries of the Far East on catechetical or liturgical activities of general interest. Reports similar to the above article on "A Missionary Study Week on Indian Culture" are welcomed for publication by the Institute for Mission Apologetics, P.O. Box 1815, Mamila, P.I.

International Year of Catechetical Studies

MUCH of the missionary's time and energy is taken up with catechetical activity. He has to select, and train future catechists. He has to guide, supervise them, encourage and complete their work. The missionary is the teacher and father of his catechists. He is in a true sense *the catechist* of his catechists.

Therefore, the problems connected with this work are known to him as to no one else, and those problems are "legion." To solve them, or, at least to approach them properly, the missionary would have to be an expert in many fields.

But isn't there in the whole diocese at least *one* missionary who might

have studied the problems the missionary is likely to encounter in his apostolic work; one who knows about problems, experiments, experiences and achievements in other parts of the world, and who could help the individual missionary with reliable information or suggestions on how the best possible results could be obtained so that the missionary might avoid going astray and wasting time, energy and money?

Truly, no one feels the need for thorough catechetical studies and formation of experts more urgently than the missionary himself.

Here is where the International Center for Studies in Religious Formation in Brussels comes to our aid. During the 1956, Catechetical Congress in Antwerp, attended by 400 delegates from thirty-two countries of the world, the plan was conceived to organize an "International Year of Catechetical Studies" which would train experts in Catechetics and the whole field of Religious Education.

Last Autumn this plan became a reality when an international group of priests, religious and laymen began for the first time the International Year of Catechetical Studies, an eight month study and training period, which shall be repeated every year.

Aim Of The Course And Syllabus Of The Studies

The International Year of Catechetical Studies aims at:

1. A serious catechetical formation.

It is indispensable to have correct and fruitful notions concerning the contents of catechesis, its subject and

its methods. Consequently the courses and lectures have three principal objects:

- a) The Aim and Contents of Catechesis:
biblical, liturgical, doctrinal catechesis.
- b) The Subject (child, adolescent, adult):
religious psychology and religious sociology.
- c) The Methods:
general methodology, special methodology (according to age, milieu, objectives).

2. Ample information as to the international catechetical movement.

Under the control of competent authorities in various countries, fundamental catechetical formation is already international. The scheme envisages contacts with persons, institutions and undertakings in different countries, either by conferences of visiting professors or by a tour for the purpose of study.

3. A particular function to be fulfilled in the sphere of religious formation.

As the time devoted to formation is limited and the field of religious education vast, the student is given opportunity to specialize with a view toward his future work as, for instance, the direction of a school for catechists; a diocesan center for teaching religion; the religious initiation of adults; Catholic Action, etc. Without detriment to the general formation this specialization is undertaken by "seminars" (working groups), practical schools and above all by supervised personal work.

'Seminars' or Groups

"Seminars" offer specializaiton under the direction of a professor in a particular field of the student's future work. Topics of some of these seminars are: the contents or arrangement of the Christian message; approach to unbelievers; religious teaching of adolescents; family religious formation; biblical apostolate; liturgical pastorate; religious culture and international life; particular points of religious psychology. An excellent library gives ample opportunity for and research reading.

Languages, Simultaneous Translation

The courses and conferences can be heard simultaneously in French, English and German, according to the requirements of the audience.

Diploma

A diploma will be granted after examination on the presentation of personal work, which should be worthy of publication (at least in summary) in a magazine.

Professors

The body of professors (about fifty in all) is composed of ordinary teachers and of visitors from more than a dozen different countries. This guaran-

tees a most complete and thorough formation and at the same time it assures all the advantages of a truly international Catechetical Year.

Students, Conditions for Admission

The courses are meant for priests, religious and laity taking part in religious formation. Although higher education is preferable both in secular and religious matters, candidates will be admitted who possess a degree in the humanities (A.B.); a teaching diploma; or its equivalent. The number of vacancies is limited. To ensure an international representation of participants, these vacancies are divided among applicants from different countries.

The International Year of Catechetical Studies deserves our full attention since it offers so great an opportunity to obtain well-trained experts that are needed in the various fields of missionary activity. Only through the experiences of many years could be gained what this International Catechetical Year provides.

Inquiries and applications for next year's course, 1958/59, may be sent to: Rev. Fr. G. Delcuve, S.J., International Center of Studies in Religious Formation "LUMEN VITAE," 184 rue Washington, Brussels, Belgium.

Books for The Missionary Apostolate

The more crowded the days of a missionary are, the more urgently he asks for books of high substantial value for his apostolate. In this section "Books for the Missionary Apostolate" we are going to list English publications which we consider

among the best in the fields of missionary catechetics and liturgy. In this issue we begin with some books on missionary catechetics. One or another of these volumes will offer invaluable assistance to missionaries engaged in the direct Apostolate.

A Catholic Catechism (Herder 480 pp. 155 multicolor illustrations, cloth-bound, US \$4.95)

This volume is the translation of the New German Catechism. Up-to-date in its methodical presentation, this Catechism presents God's message of salvation free from all unnecessary controversial and scholastic elements which filled the catechisms since the time of the counter-reformation. In consequence, the joyful character of God's revelation is strikingly portrayed.

As a companion and reference book of the missionary the Catechism offers suggestions regarding the stress on essentials, the approach to an effective teaching and the organic application for a true Christian life. The value of this catechism is best demonstrated by the fact that within three years, it was translated into all major languages and that the first English edition was sold out before the first copy came off the press.

Johannes Hofinger, S.J., **The Art of Teaching Christian Doctrine** (University of Notre Dame Press, Notre Dame, Indiana, 1957. 278 pp. US \$3.50)

Received with great enthusiasm in the Missions as well as in Europe and America, this book deals with fundamental problem of the missionary apostolate and contains in an outline of thirty instructions the essentials of the Christian Message seen under the twofold aspect: "The Eternal Love of God for Us" and "The Response of Our Grateful Love." A more detailed review will follow later.

Sister Maria de la Cruz, H.H.S. **'On Our Way' Series: Through Christ To The Father** (CCD San Francisco 1957, mimeographed 163 pp.

US \$1.50. This volume, for Grade One, and the volume for Grade Two are being published by William Sadlier, Inc, and will be available by September 1958)

The Principles of modern catechetics, as stressed by Fr. Hofinger in his "Art of Teaching Christian Doctrine," are applied here in a splendid teacher's guide for Grade One. Reading these lessons is like listening to Our Lord's words for the first time. The innermost character of God's Good Tidings is shown with excellent methodical skill and in a masterly style. In a following issue we shall give a fuller account of this work which is being continued for all grades.

Sister Rosalia, M.H.S.H., **A Confraternity School Year Religion Course** The Adaptive Way, 3 vols. (Confraternity Publications, 508 Marshall St. Paterson 3, New Jersey)

Graded for all levels of Elementary School these booklets offer lesson plans for each year, giving for each lesson a doctrinal summary, an aim and the methodical steps. The catechist will also find very useful directions on Methods and on child psychology for the different grades.

Mission Helpers of the Sacred Heart. **First Grade Religion Lessons** Teacher's Manual. (Mission Helpers of the Sacred Heart, 1001 West Joppa Road, Baltimore 4, Maryland, U.S.A.)

The short outlines contained in the small volumes of Sister Rosalia's Confraternity School Year Religion Course are further developed in this teacher's manual which will prove very helpful for beginners to make them familiar with good methodical teaching outlines.

F.J. Sheed, **Are We Really Teaching Religion** (*Sheed and Ward, London, New York 1953, 35 pp.*)

A short but extremely clear and useful pamphlet on fundamental questions concerning our catechetical activity. Mr. Sheed speaks from experience and emphasizes a truly "essential" work.

A. Heeg, **Practical Helps for The Religion Teacher** (*The Queen's Work, St. Louis, 6 parts.*)

Father Heeg's catechetical material is well-known in the missions. We wish to draw special attention to his Part I "Practical Methods for Practical Catechists," in which the tools for good methodical teaching are prepared. The other five booklets show the use of these tools when teaching the Apostles' Creed, preparing for First Communion, etc.

A. Heeg, **Jesus And I** (*Loyola University Press, Chicago 1942, 104 pp.*)

This much appreciated booklet for the children is now available also in Spanish *Jesus Y Yo* published by The Queen's Work, St. Louis, U.S.A.

Francis J. Ripley, **This Is The Faith** (*Catechetical Guild Educational Society, St. Paul, Minnesota, Pocket Book size, US \$0.50*)

This "Catholic Theology for Laymen" offers in forty chapters and more than 400 pages, a well balanced summary on Catholic doctrine and morals. It is to be recommended for laymen who never had the opportunity of an extensive religious education, or who seek a fuller understanding of our faith.

Hans Staffner, **The Art of Teaching Catechism** (*Pushpa publishers, 46 Kingsway, Nagpur 1, India*)

The Director of the Catechetical Center for India offers in this little booklet a most compact treatise on all essential points of modern catechetical methods. This pamphlet is the synopsis of an instruction course held in India for catechists, and should be in the hands of everyone engaged in catechetical work. The pamphlet has been reproduced in this issue of *Mission Bulletin*. This pamphlet of Fr. Staffner can be obtained from the Catholic Truth Society in Hong Kong. A Chinese translation is being prepared for publication.

Lumen Vitae A quarterly review edited by the International Centre for Studies in religious Education. (*184, Rue Washington, Brussels, Belgium, US \$5.00*)

The value of its articles and reports and the learning and authority of its contributors make this review the leading international publication in the whole field of Religious Education. Missionary conditions and problems in all parts of the world receive constant and thorough consideration. It is published in English and French. Each issue has 200 pages.

The Sower A quarterly journal of Catholic Education (*Lower Gernal, Dudley, Great Britain, Two Shillings a copy, about 40 pages each*)

This periodical offers short substantial articles and informs well about new publications of interest and value for Catholic education. The Review is intended for teachers and catechists.

Communist Policy

A New Labor Custody In Red China

THE Chinese Communist press has recently published several articles on a new kind of forced labor called *Lao-tong-kiao-yang*, which is expressed as *Labor Custody*.

The institution, we are told, is not to be confused with the well-known institution known as Reform by Labor which deals with "criminals" who are recognized as such after judicial sentence. Such criminals are deprived of all freedom and they receive no pay. Reform by Labor camps can be likened in every respect to the common and sinister *concentration camps*. The purpose of Labor Custody is to concentrate "depraved elements" in factories and special farms in order, on the one hand, to prevent them from harming society and, on the other, to re-educate them.

Those who are placed under Labor Custody enjoy relative freedom but they are not free to leave the place to which they are assigned and the work they do is in the true sense of the word "forced" labor. They are paid on a piece-work basis.

The "depraved elements" that may be assigned to Labor Custody fall into

the four following general classifications:

- 1) Idlers and vagabonds who escape the law but who disturb order, insult the masses and annoy women; those who have committed thefts and swindles and remain recalcitrant.
- 2) Counter-revolutionaries who have committed minor offences that escape legislation and also anti-social reactionaries who have been dismissed from public organisations and from public institutions and undertakings and who do not have assured means of livelihood.
- 3) Those who, while able to work, refuse to do so and thus disturb discipline and public order or who, if they have been discharged, cannot support themselves.
- 4) Those who refuse to accept the posts assigned to them, who disregard labor and productive directives, who foment troubles, who disorganize the work of others and who refuse to correct themselves in spite of advice given to them.

Emancipation of Chinese Women

THE third National Communist Congress of Chinese Women took place late last year with about 1,200 delegates from all walks of life in attendance. The Communist Governments of Europe and Asia were also represented. The Communist press spoke so briefly of the Congress that it was hardly possible to form any ideas about its work. It is only now that the various reports and speeches are being published.

Madame Li Fu-Chun, President of the Federation, was the first speaker. She was followed by such personalities as Madame Sun Yat-sen and Madame Chou En-lai, Vice President, and by Chu Teh and Kuo-Mo-jou. The principal address was the report of Madame Chang Yun on the subject: "Let us build the nation and manage our households with zeal and economy. Let us battle for socialism."

The endless reports and flowing words are, to tell the truth, quite misleading and they are hardly what one would be inclined to expect from women. For pages the old stereotyped clichés are repeated; things that had been heard a thousand times were brought up again and again. There were praises of Party benefactions and successes and of the wisdom of the President. It was made clear that one must not lift one's little finger without Party guidance. Soviet fraternity was celebrated and rightist evil was condemned. The necessity of manual labor for all was made clear and austerity and economy were made the yardstick of success.

Women, according to Mme. Chang Yun, have the same task as men: to continue to exploit the victory of the

socialist revolution on the political and ideological fronts and also to concentrate all available forces for the development of production so that "a great social nation can be built in a minimum of time." She was indefatigable on this subject but it is hardly worthwhile to repeat. It will be more useful if we group some of the leading ideas under two principal titles.

Woman's Place in Society — According to Comrade Chang Yun there could be no doubt that until the liberation of these last few years, woman was exploited by Capitalists and the bourgeoisie. The Communist revolution has emancipated her and put her on an equal footing with men. All careers and all types of work are now open to her.

Women can now take part in public life, many of them are Ministers and Vice Ministers or heads of various sections. There are 148 women in the National Congress of the people.

The number of women intellectuals is even more impressive. More than 11,000 are teaching in institutes of higher education; 37,761 in secondary schools and 347,785 in primary schools. At the same time 850,000 women are working at various levels in medicine and sanitation. Women are directly engaged in national work of industrial production. For example, 110,000 have won medals for excellence in mills and factories. In agriculture 120,000,000 women working in agricultural cooperatives have won similar awards. They must continue in this way to work for the building up of the socialist fatherland, said comrade Chang.

With regard to labor, Chang Yun declared that both manual labor and intellectual labor are indispensable and honorable. To reconcile the internal contradictions that may exist she proposed a kind of *fusion*.

"Those that are engaged in manual labor must do all they can to raise their cultural and scientific level so as to make their work more creative while those engaged in mental work should strive to save as much time as possible for manual work. In this way the world of workers will be more closely united. Little by little this fusion must be brought about so that the distinction between physical and intellectual work will be eliminated in the future," she said.

Woman and the Family — If the family is, as Chang Yun said, "the cell of society" and if everything must be done to strengthen it, it is no less certain that the present regime is destructive of family ties. The speaker may have thought this but she did not say it. She carefully passed over the family dramas that are caused, among other things, by the separation of members of families who must, for the sake of production, carry out tasks and occupy posts that are assigned to them.

She limited herself to the affirmation, under all its forms, that woman in the family has become equal to the male, that her work "assures her of independence and that the level of family life has been raised. In a word family life has now become a joy whereas "previously" it was not far from being hell.

While the speaker frequently spoke of "Communist ethics" she was much more interested in the family as the economic cell of society. It was much easier to demonstrate that work and family economics profited the whole body.

She went so far as to calculate how many tons of rice could be saved if each member of the family were to reduce his diet only by a few grains daily. She rose up against the well-being and the "waste" among the bourgeoisie and preached very strict austerity. The socialist structure calls for this and not for a short period of time either.

On the question of overpopulation Chang Yun followed the official line. She strongly objected to the Malthusian theory according to which the population increase is such that the means of subsistence are inadequate. The question is not merely of subsistence but of "living better," of raising the living standard, she said.

It is understood, *a priori*, that every Chinese has enough to eat. On the other hand planned parenthood, said she, is necessary as much for the health of mothers as for children. "Thus, we continue to recommend this planning throughout the country (except among national minorities) that is to say we must interest the People to determine the size of their families according to their desires and capacities. All production should follow a fixed plan; the planned reproduction of the human species should also be possible."

Japanese Communists' Disarray

PARTY unity in Japan suffered a severe blow with the expulsion of former Central Committee member Shigeo Shida and subsequent attempts by Shida and his supporters to split the Party by sponsoring plans for a rival and more violent "Communist League."

In addition an article in the Communist monthly *Zenei* paints an ugly picture of personal relationships within the Party. The author, who is secretary of a regional branch of the JCP, discusses the failure to rehabilitate former Party members, "the main reason" he declares, "is that people who make serious mistakes, as a result of which *some innocent Party members and supporters were obliged to commit suicide after being branded as spies*, have not yet criticized themselves." This fact, the writer suggested, was "seriously affecting the unity, activities and organization of the Party."

In a later passage the author criticizes the JCP for failing to conduct a "severe criticism" of Stalin and admits that "the Japanese Communist Party *has also murdered many comrades*, or expelled them from the Party because of its blind obedience to authoritative power and bureaucratism."

It is clear from other passages in this long and thoughtful article that many Japanese Communists were

rudely awakened from their uncritical admiration of the Soviet Union first by Khrushchev's revelations of the crimes committed under Stalin, and secondly by Soviet armed intervention in Hungary. There can be little doubt that these two developments have adversely affected the position of a Party which has always been handicapped by the fact that the motherland of the world Communist is also the hereditary enemy of Japan; so that support for Soviet policy all too often conflicts with Japanese national interests.

It is, therefore, significant that the *Zenei* article advances the unorthodox and audacious view that the Party should "overcome" its "pro-Soviet attitude."

The article states that "the Japanese Communist Party has long been known as an agent of the Soviet Union" and suggests that for this reason the Japanese people no longer believe in the Party. *Zenei* quotes a recent criticism of the Party organ *Akahata* for supporting the Soviet side in the Soviet-Japanese fisheries dispute and claims that this criticism represents "the voice of *all Party members* and the general public in Japan." A later passage wonders "why the JCP cannot ask for the return of the Kuriles instead of saying that the Party does not mind giving up the islands for ever."

China's Second Five-year Plan

RED China's rectification campaign has produced a certain amount of criticism of the State Planning Com-

mittee: "People are singing the songs of beautiful Socialist construction. But the construction ultimately is

unlike the songs sung," declared the *People's Daily*. The State Budget report for 1957 and recent discussion of the 1958 Plan have shown that reality has begun to make its impression on the amateur planners.

Now, like Khrushchev, the Chinese leadership has promulgated new regulations on industrial control and conditions of employment. "In the interests of centralization," says the *People's Daily*, "power must be delegated to a certain extent to local authorities. Such a delegation . . . may look like a weakening of centralization, but, in effect, serves to strengthen it." The Provisional Regulations on Retirement, Workers' home leave, Apprenticeship and Wages for Unskilled Workers will promote "their matchless love of the Socialist system."

The Regulations explain that the unskilled workers' "excessively high wages, compared with the peasants, will necessarily arouse the latter's discontent and tempt them to flow into the cities in large numbers thus harming agricultural production. . . ." In future therefore, the unskilled workers must be paid less.

Increased production is the ultimate aim of most of the contemporary measures. In his report to the Trade Union Federation Congress, Lai Jō-yu told unions to regard it as their "central task." Decentralization, too, is meant to develop "more initiative and enthusiasm" on the part of local administrative agencies and industrial and mining enterprises, without forgetting "democratic centralism."

The need to develop enthusiasm is explained by such phenomena as the "tense coal supply situation," de-

scribed in a State Council directive, the "rather serious" situation in the electricity industry reported in the *People's Daily*, and the "terrible shortages" of iron, steel and copper revealed at the Ministry of Metallurgical Industry rectification meeting.

More serious are the shortages and difficulties in agriculture, on which the financing of industrialization depends, and which are now underlined by the new regulations for the rationing of pork and edible oil and for tightening up the collection of State grain, and by further reports of "spontaneous capitalism" breaking out among peasants.

The coal shortage is said to be due to the failure of production units to carry out preparatory work properly; the poor standard of labor discipline and low rate of attendance; the increased number of serious accidents in collieries, and the declining standard of the coal mined.

In January, 1956, the State Council issued a directive on conserving coal. This was followed by a special call for additional production in January, 1957. The search for this was to avoid many factories, railways and steamships having to stop work during the first quarter of the year. If the situation was as serious as that then, it may well be worse now, since it is said to be "very critical."

The elimination of centralized bureaucracy may do something to remedy the situation; but better rations for the workers might do more. The new State Council regulations on distribution of pork and edible oil, however, are mainly concerned with eliminating the difference between rural and urban supplies,

which had aroused "dissenting opinions among the peasants," by cutting down the supplies for town workers and troops.

Cadres and high level intellectuals deprived of their excess pork may buy extra edible oil at three times the ration price. "It should be pointed out here that we are not advocating absolute egalitarianism," said the *People's Daily*.

The paper defended the export of these foods as of "great benefit to the industrialization of our country ... As to our exports to those countries (within the Socialist camp) standing at the forefront of the struggle against imperialism, it is a righteous duty we cannot be excused from fulfilling." Everyone could and should eat less. The *People's Daily* alleged that, in fact, they had been steadily *increasing* their consumption.

There is ample evidence to show that while total rural consumption in China may have risen (because of the birthrate) individual consumption has not risen much since the initial rise at the end of the civil war; indeed the reverse is often the case.

According to a Press report from

Kwangtung, "Since the beginning of 1957 there have been loud cries in rural areas that the peasants' living conditions have gone from bad to worse, and that it is difficult to describe their hardships in words."

The *People's Daily* has reported that some peasants were saying: "Collectivisation is one year old, and we are impoverished for ten years; when collectivisation is ten years old, what will people eat?"

According to the Party, it wants to "follow the mass line," and the masses' need is more to eat. To raise the daily ration of 500 million peasants even a little, however, would mean depleting reserves and seriously reducing exports and industrial development. Not to raise it means antagonizing them, with consequent falls in production.

The Party line is to call on everyone to eat less and to tighten controls rather than provide incentives. The Party's chief obsession, industrialization, must be kept going at all costs. The present state of affairs, however, suggests that Communist planning is serving neither the Chinese people nor the aim of increased production.

Indian Socialists Expose 'United Front' Technique

THE Central Committee of the Communist Party of India (CPI) put a new draft Constitution before an Extraordinary Party Congress convened at Amritsar at the end of January. When the present Constitution was adopted (1934) the Party was working underground, but now

it is the major Opposition party and holds office in Kerala State. Discipline, however, has slackened at all levels, Party education has been neglected and finance is precarious.

This self-criticism probably heralds a drive to exploit the CPI's new position within the framework of parlia-

mentary democracy. But the Praja Socialist Party (PSP) has already warned India that the apparent loyalty of the Communists to a democratic Government is a "mere expediency" to consolidate Communist power in the country. A resolution passed by the General Council of the PSP stated:

"Whatever be the protestations of the Communist Party of nationalism or democracy, its totalitarian character and cynical repudiation of human and moral values still govern its actions. A policy of united front with the Communists would be 'suicidal' because of the strategy of disruption which the Communist Party must follow."

The Socialist leader, Mr. J. P. Narayan, has analyzed the history of the alliance between the Congress Socialist Party (CSP) and the CPI, which, he said, had had "disastrous consequences."

"We learned that there could not be any unity with an official Communist Party, that such a Communist Party is not a free agent but a tool of Moscow, that the primary loyalty of the members ... is first to Russia and only then to anybody else, that when the Communist parties talk of a United Front, it is always a ruse and at best a temporary policy ... their unswerving goal is always monolithic Communist rule. . ."

In another resolution the PSP published a detailed indictment of the Communist Government in Kerala State, expressing grave concern over the economic hardships inflicted on the people and the constant threat to their freedom.

Mr. Nair, Secretary of the Kerala Revolutionary Socialist Party, gave examples of the Communist Government's "repressive and corrupt" policies at a Press conference in New Delhi.

"All measures initiated by the Ministry have been designed to pay the Communist Party workers a subsistence allowance from the Treasury," he alleged, instancing the creation of "People's Committees" manned by 7,000 Communists. Government machinery was being used to weaken non-Communist trade unions, and the police were repressing the activities of non-Communists.

Both Mr. Nair and the PSP resolution on Kerala point out that instead of serving the workers as they claim to do, the Communists have trampled on their interests and failed to distribute adequate food. As the PSP pointed out, since the Communist Party's policy is to "deepen the crisis of a capitalist society" so as to destroy the social fabric and usher in the era of communism, it is logical that it should seek to accentuate social tensions.

Commenting on the Kerala resolution, the *Indian Nation* gives examples of how the Communist Party in Kerala is "trying to copy the Mao pattern" (classifying its supporters as "people" and the rest as "enemies").

It is not for nothing, says the paper, that the CPI is openly critical of the Constitution of India and of the Union Government's economic policy for the second Plan.

The *Radical Humanist* (Calcutta) also argues that the Communists are trying to exploit and aggravate the

"stresses and strains" created by current Indian economic planning. The Communists want to nationalize the banks, but if this happened, foreign capital would be hard to obtain, and it would be impossible to maintain the scope of the economic plan.

"The Communists, however, are keen on keeping the existing size (of the Plan) simply for extraneous

reasons, for they know that acute political troubles will ensue therefrom. Nothing but such a situation can give them the opportunity for capturing power through *constitutional* means," it reported.

If this analysis is correct, CPI policy is parallel with that known to have been adopted by the Burmese Communist Party.

The Indonesian Crisis

THE Communists appear to have played a significant part in the new anti-Dutch campaign in Indonesia, but their future tactics remain in doubt. On November 28 an Afro-Asian sponsored resolution calling for negotiations between Indonesia and the Netherlands on the possible transfer of Dutch New Guinea (West Irian) to Indonesia failed to obtain the necessary two-thirds majority in the U.N. General Assembly. On November 30, the Indonesian Prime Minister, Dr. Djuanda, called for "a renewed struggle, based on our own forces in Indonesia" as an alternative to negotiations to regain New Guinea.

This threat was put into action the following day when the Information Minister announced a ban on Dutch newspapers, films and other publications, a ban on the flight of Dutch planes over Indonesia or their landing on Indonesian airfields, and a general strike of all employees of Dutch firms on December 2. He and other Indonesians emphasized that there should be no excesses or action against individual Dutch citizens.

The strike duly took place, but at this point action by a number of

workers went further than the Government seemed to have foreseen. Apparently under direct orders from the Communist-led trade union organization, SOBSI, groups of workers in various Dutch factories, banks and shipping companies seized the enterprises, turned out Dutch managers and other personnel, and took over direct control themselves. The Government evidently decided not to risk the unpopularity of reversing these measures and on December 9 the authorities issued decrees placing under Government or military "supervision" Dutch-owned properties taken over by the workers. At the same time they urged that all enterprises should continue to be run as smoothly as possible.

On the same day, December 9, the Indonesian Communist Party (PKI) released a statement (reported by the *New China News Agency* on December 9) calling for "continued action to paralyze the sources of Dutch economic potential" in Indonesia. It repeated the Government's line that a final decision on whether to nationalize or confiscate Dutch property should be taken only after new

negotiations with Holland on New Guinea had been attempted.

Finally, it asserted that action was aimed at the Dutch owners, not at the "big capitalists" of other countries, as long as the latter did not oppose the Indonesian Government's measures. The implication of this statement is that the PKI will continue its campaign to end all foreign, particularly Dutch, ownership in Indonesia, whatever the economic cost, but that for the time being it probably wants to remain a step behind the Government, having already taken the initiative through SOBSI.

Remembering the abortive Madiun rising in 1948, when the PKI tried to engineer a military *coup* with disastrous results to its prestige, the Communist leaders may not wish to launch a second armed rising until they feel certain of success. Meanwhile they are fanning the flames of the present crisis in the hope that internal political strife and economic disorganization may help them to come to power, even without open violence. The Communists are now the strongest Party electorally in Java and have increased their voting strength in the provinces, although most provincial commanders are anti-Communist.

The Soviet bloc and the international front organizations have long supported the Indonesian campaign for New Guinea. The present campaign, including all its anti-Dutch measures, has received full bloc support and was put on the agenda for the Afro-Asian Solidarity Conference in Cairo. Soviet comment was exemplified in a *Moscow Radio* home service broadcast on December 7 which described New Guinea as an "important" SEATO military base, asserted that the "outrageous injustice of the colonizers" on this question had filled the Indonesian people with impatience, and declared that Indonesia enjoyed "the sympathy and moral support of all peace-loving forces of the world."

Western attempts to counsel moderation have been interpreted as "imperialist" intervention.

Chinese Communists support for Indonesia was expressed by Chou En-lai in an interview reported by *NCNA*. "In this just struggle," he said, "the Indonesian people have a constant, faithful friend in the Chinese people." Soviet bloc countries are also known to have made offers to Indonesia of economic aid and trade, but their extent and the details are not known.

A Transportless Economy?

China, to put it in plain terms, has no transport and at present does not even seriously plan to create a transport system, being content to go on utilizing horses, oxen, mules and load-hauling farmers. It has been admitted that there is not even a master-plan worked out for the development of a road network. Sailing craft will not provide the requisite water transport and railway construction would have to develop at fabulous speed if Peking is to do more than dream of creating rapidly a modern industrialized country. At present transport is not being developed and, as things are, one cannot see how it could be.

— *China News Analysis* —

Editorial comment from Catholic papers in the Far East —

Press Review

The Ceylon Messenger

Catholic Intolerance?

THE Rector of St. Joseph's College, Fr. Peter Pillai has made some very forthright comments on the recent twist that has been given to the campaign against denominational schools. As the Rector observed: "A body called the Buddhist Advisory Council to the Minister of Cultural Affairs, has instead of tendering advice about matters concerning Buddhism," initiated and sustained a campaign for the taking over of schools where over 50 per cent of the children belong to a religion other than that of the manager. It is not so much a question of percentages, the Rector said; rather, "it is the very existence of the denominational system which is at stake."

There is one other point that we wish to take up in passing. In the course of the furor that has been created over what has come to be called the "Panadura Girls' School Affair," various Buddhist personalities have rushed into print in the secular press. Besides the insinuations and accusations made against Catholic education in general, there has been one point in particular that has been glibly trotted out times without number. "The Catholic Church," they say, "fights for the right of Buddhist parents to send children to schools of their choice, while it denies these

very same rights to all Catholic parents."

If those who keep invoking this argument, and repeating it with a most tiring monotony, had paused to reflect on what the Church claims, perhaps they may have understood something of our position. For, we refuse to entertain the thought that it is ill-will which makes these persons repeat their pet shibboleth. True, they keep citing Canon Law in support of their contention; but then, there was also a certain other well known person who once resorted to Scripture in support of his own thesis!

Membership in a State is not optional. We are, willy-nilly citizens of a State, and as such, there are certain inviolable rights which accrue to us as citizens. One of these is the freedom to choose the education for our children. These rights, we said, are inviolable; they are sacrosanct; they come to us from the very fact that we are citizens.

Membership of one Church or another, owing allegiance to one religion or another, however, is an entirely different matter. For we are perfectly free to enter this free association of persons, and equally free to remain outside it. But once we enter it, then voluntarily we accept its code of conduct. In the case of the Catholic, the

obligation to send his children to a Catholic school is part of his religious practice — part, that is, of that code of conduct which he has freely and voluntarily chosen, and which he may, as freely disavow.

The difference, we hope, is obvious. Whereas the one is free, the other is not. Whereas the one is a choice, the other is a necessity from which there is no escape. And hence if the State were to enforce any such restrictions, it would be an interference; whereas in the case of the Church, it is not an imposition from without, but rather a condition that has been freely accepted.

If Buddhists believe in their religion, as they presumably do, they will naturally insist and exhort Buddhist children to attend Buddhist schools. With this, we are in complete agreement. But when, in the name of rights and cherished freedom, when in the name of religion and Buddhist education, they insist that these children attend *State* schools, we find it difficult to see the logic of their position.

There is still another consideration. We are accused of "denying rights to Catholic parents." But here again, there is no parallel whatsoever with the position of the State and that of the Church. The sanctions that the Church imposes on a defaulter in this matter are purely moral sanctions, whereas if the State were to deprive the parent of a choice of school, the sanctions thereby imposed would violate his fundamental rights as a free citizen.

If right-thinking Buddhists who are sincerely interested in the cause of Buddhist education and the future of Buddhist children, introduced moral sanctions against Buddhist parents who sent their children to non-Buddhist schools, they would certainly not be acting wrongly. But what is strange is that they expect the State to enter, insist that the State should legislate, and ask that the children be taken into State schools. Here we are on a different plane; moral sanctions pass into the realm of sanctions affecting fundamental rights, which no human being or State can ever remove.

Philippines Catholic Sentinel

The Pattern of Subversion

THE Southeast Asia Treaty Organization seminar on countering Communist subversion which was successfully concluded last week brought to light a few pertinent points about the nature of Communist subversion which have seldom, if ever, been given sufficiently effective treatment of a public nature.

One observation worth noting, for instance, was that which was given by

Mr. Richard Thistlethwaite, the alternate senior representative of the United Kingdom who, in describing the nature of Communist subversion, said:

"Every Communist subversive act is related to universal philosophy of life, or as a Communist would prefer to put it, to a science of history which they regard as absolute."

This type of subversion, Mr. Thistlethwaite pointed out, is combined

with insidious attacks made on the institutions of the state from within which often culminates in open revolt.

With this view in mind Mr. Thistlethwaite explained, it would be foolish to regard Communist subversion as taking the nature of a pure and simple armed revolt against existing order. Bloody encounters against armed Communists, he said, is only one of the aspects of the problem of subversion.

"Every action on their part," he said, "is related to that aim (global conquest) and therefore every Communist act is only a means to an end. Communism is in fact subversion to the 'n'th degree."

In addition, the British lecturer said that "communism depends to a great extent on the study and interpretation of what might be called the "sacred texts." Essentially, the method employed is in no way different from the Christian study of the "Bible" or the Mohammedan's adherence to the writings of the "Koran."

The lecturer then emphasized the fact that this type of mass indoctrination is actually being carried on an international level which in turn bids Communists all over the world. The impact of such a movement, he said, if allowed to reach the point of aggressive maturity, would no doubt cripple a large extent of the free world of today.

He further warned against the ability of the Communists to control the State by their skill in fomenting what he described as a "revolutionary situation."

Elaborating on the "revolutionary situation" theory, he gave three requisites for such a situation: "First, the ability of Communists through their general penetration of the Labor movement to bring the economy of the country to a standstill; Second, the control of the Ministry of Interior and the Police; and Third, sufficient power over the Armed Forces, both to neutralize the Army's opposition and also to ensure that essential services in the country can be maintained without opposition from the masses."

In reviewing the history of Communist subversion, Mr. Thistlethwaite stated that the nature of subversion (violent or non-violent) would depend ultimately on the criteria of what he called a "revolutionary situation."

Symptoms of this "revolutionary situation" were present, he pointed out, in the open rebellion in Burma and Malaya and "the intensification of revolt in the Philippines" in 1948.

Despite Mr. Thistlethwaite's emphasis on the doctrinaire aspects of Communists subversion, he insisted on the fact that in the end, such a movement is known to erupt with the use of force to neutralize whatever opposition the open revolt may have to face.

Malayan Catholic News

No 'Sputnik' Hysteria

WITH Sputnik II still circling the earth there is danger that panicky educators may be ready to scrap most

of the humanistic educational ideals of the past, and agree to a crash program of almost purely technical

training for the future. A warning on this score was issued recently by a Catholic priest-educator, who, while recognizing that physical science is a major part of today's life, said that we should not overemphasize it, as some are inclined to do because of the present Sputnik hysteria.

"Science," he said wisely, "is for man's service. It is just as important to know WHY we are building, a rocket or a satellite, as to know HOW to build it. The answer to the question WHY comes to us from the liberal arts, philosophy, not the laboratories."

Teachers might well take another look at the basic aims and duties of their important profession. Their first duty is to hand on all the accumulated knowledge and wisdom of the ages to a degree more or less profound, according to their own abilities and the capacity of their pupils. In the daily round of his classes the Catholic teacher in particular should also pass on his own knowledge about man and his nature, about this world and about the world to come. He must communicate this knowledge, not as his own personal discovery but as a segment of eternal truth. And knowledge, viewed in the light of eternal truth, we call wisdom. This to speak technically, deals with the first principles of all beings and the highest causes of all things. It considers the general conclusions reached by the various sciences, compares these conclusions with the principles from which they derive, and looks for a basic unity.

Teachers must communicate to their students all the important discoveries and the main procedures of the phys-

ical sciences and of history, but also the finest thoughts of the great literatures and sound philosophers of the past who have deeply influenced the main current of ideas through the ages. If they limit the student to the physical sciences simply because these are so often in the headlines today, they may form their pupils as mere technicians rather than as human beings, making them ultimately human liabilities instead of assets. The pupil must not become a mere fact-gatherer, but should first of all be a human being, healthily integrated, knowing why he is here and whither he is going. The Catholic teacher should be especially anxious to train all the basic capabilities of the pupil he is teaching. Each characteristic of the human person, whether intellectual, physical or moral, needs to be wisely and harmoniously developed, with the Primacy of the Spiritual always as the guiding principle in his life.

That implies that the teacher himself must be something more than an adding machine; he must be a fully developed human, intellectually a master of the subject he is teaching, morally alert to youthful needs, and conscious that it is his duty in the early stages not to form expert chemists or physicists or biologists, but primarily well-principled human beings. He teaches this more by example than by precept.

In the day by day routine of schooling, it is easy to overlook the fact that a good teacher will also seek to implant and to nurture in the student an intellectual interest and curiosity that will lead him to desire afterwards ever higher paths of learning. He may thus be inspired to continue his studies and researches throughout a lifetime

of adventure and intellectual achievement. To develop a young person's

intellect thus to the utmost is an excellent way of giving glory to God.

Hong Kong Sunday Examiner

His Excellency The Governor

LOOKING back over the last ten years, the Catholic Church in Hong Kong must give thanks to God for His manifold blessings. Ten years ago there were perhaps ten thousand Catholics in Hong Kong; now there are more than a hundred thousand. Ten years ago, the few parish churches which had survived the war were more than adequate for our needs. Now, many more churches and chapels have been built; many new parishes have been founded; schools have been erected on a scale and with a capacity that when considered ten years ago seemed to be an idle dream.

At the beginning of this period, we had our charitable institutions, hospitals, refuges and orphanages, but the influx of refugees made necessary an expansion of the charitable works already existing and the initiation of a great variety of new projects. At the same time, what we may call the social life of the Church has developed in societies, associations and clubs.

Now that we are losing him, we realize how much of this progress that we have been recording we owe to His Excellency the Governor. It goes without saying that the progress would have been impossible if peace, order and security had not been firmly maintained in the Colony, but much more than this was necessary if we were to overcome the obstacles that would have prevented us from meeting our growing needs. We have in

fact felt confident that in every difficulty we could rely on sympathetic consideration and even active help from the Government.

We are well aware of the fear of every government of the cry of sectarianism, but, thanks to the even-handed justice of the Governor, that cry has not been heard in Hong Kong. The maintenance of peace and order, the framing of laws for a growing and developing community, the direction of complicated public works and development projects gave work more than enough for one man. Yet His Excellency found time to attend to the needs of the poorer citizens of Hong Kong, farmer and fisherman and artisan, and by a great increase of social welfare activities, the unfortunate people who have crowded into the Colony.

That all this should be directed by one man implies that one man is carrying continuously a very heavy burden. It is astonishing that our Governor should have been able to carry the burden for ten years.

We have often told our readers that the most impressive manifestation of charity is shown in personal service. The Governor has now for ten years made himself the untiring servant of us all.

In the expressions of devotion that greeted him on the eve of his departure, there was no dissentient voice. From all of us there went out to him heartfelt gratitude. With special

pleasure, we recall his personal visits to us, as at the Marian Year celebration, or at the commemoration of the founding of the Catholic Centre when he spoke so feelingly and eloquently of his regard for our Bishop and the Catholics of Hong Kong. A compara-

tively young man, we cannot doubt that he still has great work to do and we know that when he left Hong Kong there went with him the prayers of the Catholics of Hong Kong for God's blessing upon him and upon Lady Grantham.

Philippine Baguio - Mountain News

Social Questions and Religion

THE cry is frequently raised that spokesmen of religion should stick to religion and not have anything to say about business, economics and social relations. In answer to this cry, it need only be stated that wherever the problems of business and industrial relations become problems of virtue or vice, or problems that affect people in trying to save their souls, spokesmen of religion have not only a right but a duty to speak out. The condition for the exercise of this right and duty are fulfilled in the following matters:

1. If an economic system in vogue is such that it makes for so wide a disproportion in the distribution of goods that some people have not enough to live decently, while others have many times more than they can possibly use, it is necessary for spokesmen of religion to make known the evils and abuses of the system. The reason is because it is difficult for insecure and underprivileged people to save their souls. The great social encyclicals of the Popes and the letters of the Hierarchy have therefore dealt with social and economic principles on the ground that the salvation of human souls is at stake in these matters.

2. If individuals in an economic system are paying unjustly insufficient wages to their employees, it is the full right and duty of spokesmen of religion to warn them that this is contrary to the seventh commandment and will be punished by God. Their purpose is both to induce the unjust employer to give up his sins and so to save his soul, and to bring justice to employees so that they will more easily save their souls.

3. If groups of men under an economic system are guilty of violations of the natural law, it is the right and duty of spokesmen of religion to point out the evil and to urge them to renounce it. Thus they have a right to speak against violence, fraud, racketeering and unjust demands on the part of labor; they have an equal right and duty to speak against monopoly, labor-baiting, excessive profits and economic dictatorship on the part of organized employers.

It is one of the curses of secularism that it decrees a complete separation between religion and business. Human beings can save their souls only by keeping the Ten Commandments in all the relationships of their lives. It is the function of spokesmen of religion to keep men alert to the application of the Ten Commandments.

NOTES AND INFORMATION

Hatred of Catholic Schools by Enemies of The Church Shows Their Importance, Holy Father States

THE importance of Catholic schools can be judged "by the hatred displayed for them by the Church's enemies.

His Holiness Pope Pius XII made this statement in addressing 500 delegates to a national congress of religious assistants of the young women's organization of Italian Catholic Action.

The Pope also repeated the remarks he made during last year's World Congress of the Lay Apostolate when he said that Catholic Action organizations do not "constitute the only effective method for the formation of ardent souls."

The Holy Father then told the assembled delegates:

"You must share above all the conviction that the Church deeply loves her institutes of instruction and education. We wish to repeat this to you so that no one may doubt the supreme character of the work you perform nor think that you could renounce it or at least dedicate less time and effort to it.

"A sign of this importance can be found in the hatred displayed for these institutions by the enemies of the Church, who seek to impede their action and forget that, although the state is bound by the duty to render instruction and education accessible to all, it does not have the right to im-

pose a determined type of education on families.

"Some people find it strange that so many Catholic families should fear, and unfortunately for good reasons, that their children will fall into the hands of teachers without faith and Christian culture, and therefore incapable of giving a Christian education to their students. . .

"It will be useful to recall what we have said on various occasions about the differences that exist between unity of action on the part of Catholics — which seems to be more urgent every day — and the uniqueness of Catholic Action. The latter has its own structural character, its ranks, its methods and its press. And every one is aware of the influence it has had and still has on the effectiveness of the apostolic action of the Church, marked in these times by more numerous and more profound demands on the faithful.

"But it does not constitute the one and only action of Catholics, and it cannot be said that it constitutes the only effective method for the formation of ardent souls.

"Other forms — blessed, approved and encouraged by the Church — might be developed and extended to new activities. You will thereby have occasion to show whether you are capable of respect and loving everything that flourishes within the Church."

Oblate Father Named To Post In Pontifical Mission Society

OBLATE Father James Pfeifer of San Antonio, faculty member at the Oblate Fathers' international seminary in Rome, has been appointed vice secretary of the Pontifical Society of St. Peter the Apostle for Native Clergy.

The society is one of four pontifical organizations under the direction of the Sacred Congregation for the Propagation of the Faith. Others are the

Society for the Propagation of the Faith, the Pontifical Missionary Union of the Clergy and the Society of the Holy Childhood.

The Society of St. Peter the Apostle devotes itself primarily to seminaries in mission countries. It gives aid to native seminarians of mission areas, whether studying at home or abroad. The society operates the College of St. Peter the Apostle in Rome.

'Liturgy Is The Life of The Church,' Cardinal Lercaro Declares; Says It Must Center on The Mass

THE liturgy is the life of the Church. It is instrument for conquest."

This was the dominant theme of an interview which His Eminence Giacomo Cardinal Lercaro, Archbishop of Bologna, granted to the N.C.W.C. News Service. It has also been the dominant theme in the work of this great churchman, and a leader in liturgical thought in this capital city of Italian communism.

The Cardinal was asked what changes had been brought about in his own archdiocese as a result of the International Liturgical Congress held in Assisi, Italy, a year ago.

He replied that every real liturgical change must, of course, originate with the competent congregations of the Holy See. Pastoral practice, which tries to assist the faithful in drawing the greatest profit from participation in the liturgy, is quite another thing, he said.

Bishops and priests, according to the Cardinal, develop pastoral practice in their own dioceses. But as far as

the Liturgical Congress in Assisi is concerned, he said, its greatest value lay in the impetus that it gave to the students and writers of things liturgical.

"My own contribution to the Liturgical Congress," Cardinal Lercaro said, "was a treatment on possible reform of the breviary. There again we must wait for the action of the competent authorities. But my thoughts on the subject are no secret: I spoke of them at Assisi and I have since written on the same matter."

The Cardinal quickly outlined the priest's daily devotions. He begins his day with morning prayers. Then follow meditation, preparation for Mass, the celebration of Mass, thanksgiving after Mass, the examination of conscience at noon, hearing confessions during morning Masses and sometimes in the afternoon, giving conferences and instructions and working with parish organizations. It often happens, he said, that the priest's day is so full that his breviary must be read hurriedly.

"The priest's life of prayer and his pastoral life are parallel," Cardinal Lercaro went on. "The priest should not be confronted with a conflict between the two. The priest's prayer should inform his apostolate, should be a preface and an inspiration to it.

"A reform of the breviary might make it possible to combine the two, so that he could recite a shorter canonical hour at various intervals throughout the day, giving strength to his labors. A reform of the breviary could retain all the priestly ideals and pious practices and integrate them with his pastoral duties."

He observed that some priests read through the complete breviary at one sitting in the morning. They must do this, he said, in order to be certain that their obligation will be fulfilled before a busy day. But, he insisted, this is not the proper function of the breviary and perhaps the time will come when its recitation may be adapted to modern pastoral practice.

Returning to the liturgy on a diocesan scale, the Cardinal said that it must center on the Mass, for here all the faithful come together and worship and pray in community. He emphasized repeatedly the importance of the "Christian community" finding its expression in the participation of the faithful in the Mass.

He revealed that in the Archdiocese of Bologna the Community Mass is

celebrated in every church on every Sunday at the parochial Mass by episcopal decree. In the Community Mass the entire congregation recites the responses of the Mass, the Creed and the Gloria.

Asked if the Community Mass was an effective antidote against communist influence, he smiled and answered:

"The Community Mass — the faithful praying the Mass with the priest — is an antidote not only against communism, but against Catholic egoism. By Catholic egoism I mean that spirit found among some Catholics which is opposed to the Christian community spirit. It is introversion, material instead of spiritual, and is not in keeping with the sense of the Church."

On the problem of communism itself, Cardinal Lercaro said that the Italian Communist party is making an all-out effort to preserve its capital in Bologna. It has a very strong economic base here and maintains its strength through a highly developed program of social works.

"Italians are Communists," he said, "not by conversion but by perversion. They become Communists only through a material outlook on life after they have abandoned their spiritual outlook. In my opinion, only a small part of Italian communism can be explained by anti-clericalism. If there is any exaggerated anti-clericalism these days, it is primarily due to the current pre-election propaganda."

Maryknoll Superior General Finds Mission Picture Bright, But Priests Are Needed

THE mission picture in Asia and Africa is generally bright, but there is a shortage of priests almost

everywhere in the missions.

This was the report of Maryknoll Father John W. Comber, Superior

General of the missionary society, as he completed his first survey of Maryknoll's Asian and African missions.

After three months of travel, including an audience in Rome with His Holiness Pope Pius XII, the Massachusetts-born missionary gave the following report of his observations:

Africa — Maryknoll has eighteen parochial schools in Tanganyika, mostly in rural areas. "The British give land and pay salaries to mission teachers."

Philippines — Maryknoll will open a new mission next March in Davao, Mindanao. The islands need more priests.

Hong Kong — "The Catholic population here has gone from 10,000 to 113,000 in the last ten years. Last year there were 18,000 adult baptisms in Hong Kong.

"Maryknoll has formed four parishes from the refugee camps there. The Chinese have been drawn to the Church in great part by the charity of Catholic relief efforts.

"I was at supper in the Bishop's house," Father Comber recounted, "and as soon as supper was over the room was cleared to accommodate a group that had come for catechism lessons."

Taiwan — "There are now 450 missionaries on Taiwan, in comparison to twenty-three in 1951, and there are great numbers of converts. The Chinese have not given up hope for liberating their country."

Korea — "Koreans are trying to establish their nation after a major war, and at the same time continue to maintain its defense. North Korea is sealed off completely; no one is coming through.

"There is a great burst of education. A Catholic university will soon be opened in Seoul. The trend toward the Church is tremendous, but there is a great need of missionaries. Last year there were 1,400 adult baptisms in Pusan. In Seoul there are eighteen Catholic parishes — and 200 Protestant churches."

Japan — "Prosperity in Japan is remarkable. It is due to industrialization. The Church in Japan has an influence far out of proportion to its numbers. The vocation rate is excellent, in proportion to the number of Catholics."

Father Comber is a veteran of ten years in Manchuria. He spent two years in a Japanese concentration camp. From 1944 to 1953 he was rector of Maryknoll's major seminary. After that he served in the missions of Peru and Chile.

International Catholic Social Work Group To Hold Congress At Brussels Fair

CATHOLIC social service workers of the whole world have been invited to attend the ninth world congress of the Catholic International Union of Social Service here from August 18 to August 25, 1958.

The congress will be held on the grounds of the Belgian International Exposition of 1958, and especially in the Civitas Dei (City of God), the Vatican pavilion which is presently being erected at the exposition site.

Theme of the congress will be "Towards a More Human World: The Contribution of Social Service." The theme is a variation of the general theme of the international exposition: "Towards a More Human World."

During the congress, workshops,

general discussions and special groups will consider the position of social service and social work in the present world, modern technics of social work, social work and missionary activity, new tendencies in industrial social services, and allied subjects.

Veteran Dutch Missionary Ethnologist Dies In Holland

THE memory of Father H. Geurtjens, M.S.C., whose ethnological studies while a missionary in New Guinea brought him renown, was honored recently at a special Requiem Mass, in Holland.

A Missioner of the Sacred Heart who had served in New Guinea between 1903 and 1933, Father Geurtjens died December 23 in Tilburg, Netherlands at the age of 82. While

in New Guinea, he had compiled the first grammar of the Marind language and also that of the Kai Islands.

On his return to Holland, Father Geurtjens became director of the Ethnological Mission Museum here, remaining in the post until his death. The Queen honored him for his work by making him an Officer of the Order of Orange Nassau.

Layman To Take Over Singapore-Malaya Post for U.S. Bishops' Relief Agency

MR. George J. Wolf, 31, of Garwood, New Jersey, has taken over as director of Catholic Relief Services-N.C.W.C. in the Singapore-Malaya area.

Mr. Wolf previously has served the worldwide relief and rehabilitation agency of the U.S. Bishops at posts in Hong Kong and Pakistan. He served as CRS-NCWC mission director in Pakistan from 1955 until a few weeks ago. During this time, he supervised the distribution of some \$10 million worth of foodstuffs, clothing and medicines to the needy among the Pakistan people.

In addition he also directed establishment of various cooperatives and

made educational facilities and mechanical equipment available in rehabilitation work. Sewing schools and model housing projects also were part of the program he set up to help the needy in Pakistan.

Mr. Wolf stopped off in Hong Kong for two days, then went to Saigon where he remained a week for conferences with Msgr. Joseph Harnett of Philadelphia, Far East director for CRS-NCWC, before going to his Singapore headquarters.

Shortly after he was graduated from Fordham University in 1950, Mr. Wolf went to Hong Kong as a volunteer worker and helped Chinese Trappist monks to build a new monastery.

The Trappists had fled from Communist China after forty of their members had been killed by the Reds.

In the Malaya phase of his work Mr. Wolf will be assisted by Father

Anthony Khaw of Kampong Simee, Ipoh, Malaya, who has been representing CRS-NCWC in that area. In Singapore he will be aided by an American Jesuit, Father J. Kearney.

529 Mission Stations In 58 Countries Aided By Medical Mission Unit

MEDICAL and surgical supplies were sent in the past year to 529 mission stations in fifty-eight countries by the Catholic Medical Mission Board.

This was announced here at the 29th annual meeting of the board. Father Edward F. Garesche, S.J., president and director of the board, said the supplies given to the missions were invaluable, since they would not have been able to receive this help in any other way.

The three outstanding shipments distributed by the board were for the major plagues of the missions: leprosy, malaria and tuberculosis. Millions of tablets were shipped out by the board to aid thousands who are suffering from these diseases.

Appreciation was expressed by the board for the assistance it has received from other Catholic organizations,

particularly from Catholic Relief Services — National Catholic Welfare Conference, which helped in making shipments to the missions and in clearing them through customs.

Father Garesche expressed special thanks to the hundreds of Blue Cross Circles all over the country for sending to the missions more than a million yards of surgical dressings and large amounts of clothing. The circles are composed of women and young girls.

The following officers were re-elected by the board: Father Garesche, president and director; Archbishop Richard J. Cushing of Boston, first vice president; Auxiliary Bishop Fulton J. Sheen of New York, second vice president; Msgr. Joseph F. McGlinchey of Boston, treasurer, and Auxiliary Bishop John J. Boardman of Brooklyn, secretary and assistant treasurer.

Propaganda Fides' Mission Library

THE Sacred Congregation "de Propaganda Fide" is indebted, for its mission library, to His Holiness Pope Pius XI a great missionary pope and librarian. It was at his command that the Reverend Robert Streit O.M.I. gathered a selected mission library of some 30,000 volumes for the Vatican Mission Exposition which took place

during the Holy Year of 1925.

In order to establish a lasting center for scientific missionary study His Holiness, at the end of the Holy Year just referred to, turned over most of the books that were gathered by Fr. Streit to the Sacred Congregation "de Propaganda Fide" as a foundation for the *Pontificia Biblioteca Mission-*

aria di Propaganda Fide which it was his wish to establish.

It was only after the Urban College of Propaganda had transferred to its new quarters that sufficient library space became available to make it possible for the Reverends John Dindinger OMI and John Rommerskirchen OMI, successors of Father Streit who died in 1930, to proceed with the setting up of the Mission Library. Thanks to support received from missionary Orders the library grew from year to year. Today it has 100,000 volumes of which 50,000 are books concerning the missions or which came from mission lands, 30,000 bound copies of mission periodicals and 20,000 books and brochures in 291 non-European languages.

About 500 mission periodicals from all countries today give us present-day picture of the World Mission situation. An index of authors and subjects and a catalogue of mission periodicals are at hand to lighten the research work of those who frequent the library.

A special aid to those who use the library is the *Bibliografia Missionaria* which has been appearing annually since 1934 and which is compiled by Father Rommerskirchen and his assistants in the library.

Among the treasures of the library is a collection of old Atlases that date back as far as the 16th century and many books printed for the Missions by the former Propaganda Press.

Holy Father Composes Prayer For Vocations To Priesthood

HIS Holiness Pope Pius XII has composed the following prayer for vocations to the priesthood:

"Lord Jesus, Supreme Priest and Universal Pastor, who taught us to pray, saying 'Pray therefore the Lord of the harvest to send forth laborers into his harvest' (Matt. 9, 38), kindly hear our supplications and rouse many generous souls who, animated by your example and sustained by your grace, will aspire to be the ministers and perpetuators of your true and only priesthood.

"Grant that the snares and calumnies of the evil foe, supported by the indifferent and materialistic spirit of the century, will not dim among the faithful that lofty splendor and that profound esteem due to the mission of those who, without being of the world, live in the world to be dis-

pensers of the divine mysteries.

"Grant that religious instruction, sincere piety, purity of life and respect for the highest ideals will always continue to be promoted in youth so that good vocations may be prepared. May they be supported by a Christian family which will never cease to be the nursery of unspoiled and fervent souls and which will ever remain conscious of the honor of giving some of its abundant offspring to God.

"Grant that Your Church itself in all parts of the world will not lack the necessary means to receive, promote, form and bring to maturity the good vocations which are offered there.

"And in order that all this may be realized, O Jesus, Who art most concerned with the welfare and salvation

of all, grant that the irresistible power of Your grace will not cease to descend from heaven until it has penetrated many spirits: first called silently, then responding generously and finally persevering in Your holy service.

"Are You not afflicted, O Lord, at seeing such multitudes as flocks without a shepherd, without anyone to nourish them with Your words, without anyone to bring them the water of Your grace, who are in danger of being at the mercy of the rapacious wolves who constantly lie in wait for them? Do You not suffer at seeing so many fields untouched by the blade of the plow, where thistles and thorns grow without anyone to fight for ground against

them? Are You not pained at seeing Your gardens, once blossoming and green, about to become yellow and untended? Will You allow such abundant harvests, now mature, to shed their grain and be lost for want of arms to gather them?

"O Mother Mary, most pure, from whose pious hands we received the most holy of all priests; O Glorious Patriarch St. Joseph, perfect example of response to divine calling; O all you holy priests who form a beloved choir around the Lamb of God in heaven; obtain for us many and good vocations so that the flocks of the Lord, supported and guided by vigilant pastors, will be able to enter the most sweet pastures of eternal happiness. Amen."

Vatican City Daily Denies Soviet Claim That U.S.S.R. Grants Religious Freedom

SOVIET claims that religious freedom exists in the U.S.S.R. because it is guaranteed by that country's constitution are false.

Such claims openly contradict the "dramatic reality" of the Reds' persecution of religion.

These statements were made by L'Osservatore Romano, Vatican City daily, in commenting on the recent interview granted by Nikita Khrushchev, Communist party boss in the U.S.S.R., to American publisher William Randolph Hearst Jr.

In stating that there is freedom of religion in the Soviet Union, Khrushchev said nothing new, L'Osservatore noted. His answers were based on constitutional and legislative documents quoted by Red leaders for the

past forty years.

But their theoretical assertions, L'Osservatore pointed out, have not prevented the Communists from conducting a violent persecution of religion ever since the October Revolution of 1917.

There is no real separation of Church and State in the Soviet Union, the Vatican City daily continued.

"In reality," it declared, "strict existing legislation seeks to separate religion from life," while the Communist party "strives to eliminate 'religious prejudice'."

"Communist leaders," it said, "do not want to separate religion from politics, but on the contrary are seeking to turn it into the slave of Communist politics."

Book Reviews

The Red Book

**By Albert Galter. 500 pp. N.H. Gill.
US \$4.25.**

In presenting the Red Book to world public opinion the Commission for the Persecuted Church fulfills the duty of offering objective information on the Communist persecution to those who are prepared to examine without prejudice documents and facts.

There is already an extensive literature on the Church of Silence: information which is has been able to gather from behind the Iron and Bamboo Curtains. There are personal experiences of refugees; written accounts of certain events in particular countries; books on the religious situation in some nations. This material, however, has not hitherto been collected in a single volume. Sometimes too it was incomplete and was often based on the testimony of witnesses, trustworthy no doubt, but isolated so that they presented a view of the persecution which was too personal to allow the reader to draw conclusions of a general nature.

In such conditions the difficulty or rather the impossibility of verifying the reported facts, the shameless ease with which communism dares to deny even the most obvious truths and the tendency, conscious or unconscious, which is in each one of us to disregard whatever might disturb our agreeable aloofness, can only too easily stand between us and our desire to act.

The Red Book is intended to fill this gap. It presents in a systematic manner a great many irrefutable facts, most carefully chosen and verified. It studies them and compares them one

with the other wherever possible in the light of official documents which the persecutors themselves have established. We believe that it is impossible to escape from the logic of the deductions drawn from the main outlines of the contemporary persecution.

Those who study the revelations and proofs set out in the present work... will very soon realize the true aim of the Marxist persecution.

The facts will speak for themselves to the unprejudiced inquirer.

The United States and Japan

**By Edwin O. Reischauer. 394 pp.
Harvard University. 1957. US \$5.50.**

A revised and enlarged edition of an authoritative study on Japan that was well received when it first was printed seven years ago. Its author, a Professor of Far Eastern Languages at Harvard University and Director of the Harvard-Yenching Institute, was born in Japan, has a fluent command of Japanese, and has been concerned with Japan as an Army and State Department official.

He gives an excellent review of Japanese history from the time of the first Western merchants and missionaries to the present day, with particular emphasis being placed on relations between Japan and the United States. There are interesting chapters on Japan's natural resources (or lack of them) and industrialization; on the character of the Japanese; on the American occupation and its effects; and on postwar trends in Japan.

The book is provided with excellent maps and a helpful bibliography and index.

Reviews in Brief

Apostolic Sanctity in The World

Edited by Joseph E. Haley, C.S.C. 210 pp. Notre Dame. 1957. US \$3.75.

The sub-title of this volume is "A Symposium on Total Dedication in the World and Secular Institutes." The author has gathered together the main papers read at a number of American conferences on secular institutes which were held between 1952 and 1956. Here, in essence, is the doctrine of the Mystical Body, which is inspiring so many laymen today to missionary zeal for Christ and the Church.

Modern India

By Sir Percival Griffiths. 255 pp. Praeger. 1957. US \$5.75.

A helpful and interesting survey of political and economic developments in present-day India by an Englishman who lived for many years in India and has a wide knowledge of Indian affairs. There is a brief sketch of India's main religions — Hinduism and Islam — but only scanty references to Christianity. Maps and an index. For the average reader as well as the specialist on India.

The Religion of Divine Wisdom

Japan's Most Powerful Religious Movement.

By Henry van Straelen. 237 pp. Veritas Shoin. 1957.

A Divine Word Missionary, who is a Professor at Nanzan University in

Japan, describes Japan's new faith, Tenrikyo, which has often been compared to Christian Science. He tells of its origin and dynamic growth, and explains also how much Tenrikyo owes to Shintoism, Buddhism and Christianity. A rewarding work for readers interested in Japanese life and comparative religions. Father van Straelen describes Tenrikyo as a religion based on faith healing. Although it appeals strongly to many Japanese, who feel the stress of modern life, Tenrikyo puts little emphasis on moral teachings. It has become, however, one of the biggest obstacles to Christianity.

A Short History of India

By W.H. Moreland and Atul Chandra Chatterjee. 594 pp. Longmans. 1957. 30 shillings.

India's long history — from prehistoric times to the rise of independent India and Pakistan. This is an absorbing, vivid narrative, designed primarily for serious students of Indian affairs. Catholic readers, however, will regret its scanty treatment of Christianity in India. Provided with maps and an excellent index.

South of Tokyo

By John C. Caldwell. 160 pp. Regnery. 1957. US \$3.50.

An American author and lecturer who was born in China of Methodist missionary parents describes the present-day chaotic political situation of southeastern Asia. He points up sharply the danger of Communist infiltration among the millions of overseas Chinese. As he gives an interesting report on developments in Communist China as a result of interviews with many escapees from the land of the Red terror.

Mission Chronicle

BORNEO

MISSIONER PRODUCES FIRST DUSUN DICTIONARY

JESSELTON, North Borneo — The first dictionary of Dusun or Kadazan, a spoken language only, has been compiled here by the Reverend A. Antonissen of the Mill Hill Fathers. Father Antonissen has lived in Borneo for the past twenty-five years.

The dictionary that has been prepared by Father Antonissen consists of a grammar and two vocabulary sections one English-Dusun (Kadazan) and one Dusun-English. The work contains 15,000 words. The Australian Government is printing it under the auspices of the Colombo Plan. This was announced with expressions of gratitude by the author himself.

Father Antonissen had previously found a way to print a small prayer-book, a catechism and a life of Our Lord in the Dusun language. In that undertaking and also in the preparation of the dictionary he was assisted by the Rev. Fr. Lampe and by two Catholic Dusun scholars, Mr. Samuel Majalang and Mr. Peter Lansing.

NEWSPAPER REPORTS ON PUZZLING LIFE OF A CARMELITE NUN

JESSELTON, North Borneo — The English daily here has recently run

several articles on "The Puzzling Life of a Carmelite Nun."

There are two Carmels in Borneo, with fifteen nuns in each; one in Jesselton and the other in Kuching, both of which are within the territory of the former Prefecture Apostolic of Northern Borneo.

The communities have many vocations from the locality. One new candidate presents herself almost every year. Though the Sisters of the locality are all born in Borneo they belong to various racial stocks: there are Dusuns, Chinese, Filipinos and Eurasians among them. Catholics of the neighborhood frequently call at the Carmels for advice and to ask for prayers.

When the Carmel of Jesselton celebrated its twenty-fifth anniversary Catholics and others of the colony contributed the sum of \$7,000 toward the construction of a good cement road to the top of Carmel hill. On that occasion Government sent his congratulations.

The Carmelite Sisters founded their first Carmel in North Borneo in 1930 when seven Sisters of the Carmel of Madrid arrived in Jesselton at the request of Monsignor A. Watcher who was Prefect Apostolic of the then existing Prefecture Apostolic of North Borneo.

The life in the Carmels of Borneo is the life of Carmels all over the

world. Not long ago the Borneo Carmels made a change in the religious habit which they wear. Acting upon advice from ecclesiastical and medical authorities they substituted lighter material more suitable for the hot and humid climate of Borneo in place of the wool worn by the Carmelite Sisters who came from Spain.

CEYLON

CEYLON: GOVERNMENT FINANCES FOR BIRTH CONTROL

COLOMBO, Ceylon — While the Government is making loyal efforts to improve the lot of the people by such things as social security legislation many Ceylonese are concerned about the country's evolution toward communism.

On the one hand, Mr. Philip Gunewardena, a strong Communist, is getting more and more hold on the Government, while on the other, Prime Minister Bandaranayaka, though always insisting that his Government will never be other than socialist-democratic but not communistic, extols Communist China and Soviet Russia so much that one wonders whether he will be able, in spite of his good will, to stem Communist enthusiasm when he wants to do so.

There are in any case many governmental measures that are causing anxiety to Catholics. The last is the report of government support for Birth Control. The problem of overpopulation is a real one for Ceylon. Some years ago the present Prime Minister, when he was Minister of Health, represented Ceylon at the World Health Organization where he

pronounced himself in favor of artificial birth control of the most materialist kind.

In the face of organized opposition he had to withdraw his proposal which was later taken up by a local birth control organization. Birth control clinics that were formerly not numerous were opened in State hospitals.

Recently it became known that the organization was in serious financial difficulty and in danger of having to close its doors but Mme. Wijeyawardena, Minister of Health, adopted birth control as government policy. As a consequence she will, with the approval of the Government of Ceylon, award 300,000 rupees to finance a pilot project. There is also a grant of 20,000 which the government has decided to give next year.

Catholic protests to these measures will most likely fall on deaf ears because the antipathy to Christians is so marked, in some cases, that the mere fact that Catholics are opposed will only inspire others to defend it.

CEYLON'S PRIVATE SCHOOLS THREATENED BY NEW PLAN FOR NATIONALIZATION, SAYS PRIEST

COLOMBO, Ceylon — A leading Catholic educator said here that the existence of Ceylon's denominational school system is at stake if the government presses its newest nationalization program.

Father Peter A. Pillai, O.M.I., issued a statement after the government said it was considering a plan to nationalize all private schools having more than half of its students belong-

ing to a religion other than that of the school manager.

Originally a Buddhist commission had demanded that all private schools on this island nation be nationalized. This provoked a sharp controversy between Catholics, who operate a majority of the private schools, and the government.

"If a school having a student body which is 49 per cent Christian can be nationalized," said Father Pillai, rector of St. Joseph's Catholic college here, "there is no reason why a school that is 75 per cent Christian cannot be turned into a state institution. It is the very existence of the denominational system which is at stake.

"In a Communist totalitarian country it is, of course, to be expected that only state schools will be permitted. Where the human person is not supposed to have any rights except those conceded to him by the state, this is natural and logical.

"But how are we to explain the fact that in a democratic country such as ours . . . that there should be this effort to stampee the government into a course of action which will tear the whole denominational system apart.

"Not only is there no general demand in the country for the abolition of the denominational schools, on the contrary, except in a very few cases, enthusiasm for admission into denominational schools is rapidly growing.

"It is obvious that a small but noisy group is trying to pressure the government into accepting their prejudices as the genuine expression of the popular will.

"Our schools have nearly always been built for the children of our own faith. But we have never refused our services to other children, unless compelled to do so for lack of space. . . .

"It is unthinkable that our democratic government should listen to such an oppressive measure, especially because it will arouse the gravest resentment among normally peaceful and loyal citizens, and would unite them in a solid phalanx of opposition to what is evidently oppressive tyranny and open persecution."

AID SENT CEYLON BY PAPAL RELIEF ORGANIZATION

ROME — The Pontifical Relief Organization has flown an initial emergency food shipment to Ceylon in reponse to an appeal by a Ceylonese diplomat for aid for the victims of his country's recent flood disaster.

The call for aid was made to the International Conference of Catholic Charities by Hag Hulugalle, Ceylonese Minister to Italy. Msgr. Ferdinando Baldelli, president of the Pontifical Relief Organization, responded by sending off by air a first shipment of food for use in the emergency in Ceylon.

Msgr. Baldelli followed this action by relaying the appeal, in his capacity as president of the International Conference of Catholic Charities, to all member organizations asking them to send help to the island as quickly as possible.

Earlier in the same week, His Holiness Pope Pius XII had directed substantial funds be sent to families of the victims of the volcanic eruption in the Azores islands. The Pope also

sent his apostolic blessing to the survivors of the disaster on Portugal's Atlantic island chain.

PRIESTS' HEROIC EFFORTS SAVE THOUSANDS OF LIVES IN FLOOD-RAVAGED CEYLON

COLOMBO, Ceylon — Reports of the heroism of Ceylonese and missionary priests, whose efforts saved thousands of lives, have begun pouring in here as communications with flood-ravaged areas in northern Ceylon are re-established.

The worst floods in the nation's history took a toll of several hundred deaths. Some 40,000 families were left homeless. Many were marooned in spots where aid could reach them only through the airlifts provided by the Indian and United States armed forces.

Priests of the Colombo and Chilaw sees, two of the most seriously damaged regions, battled against the flood at great personal risk, organized relief and saved many victims who otherwise would have perished in the rushing waters.

No word has yet been received from the Jaffna and Trincomalee dioceses, the worst affected areas.

A Belgian priest, Father Demoutier of Talgahapitiya, is credited with saving a whole village of 1,000 persons. When an attempt to row across the swollen Deduru Oya River to rescue the villagers failed, Father Demoutier set out alone to help the people. His example inspired renewed efforts and the villagers were all brought to safety.

Soon after the floods began, Archbishop Thomas B. Cooray of Colom-

bo started a Flood Relief Service to assist stricken areas, set up a relief fund and repeatedly visited submerged regions by jeep and canoe. During his recent visit here on his world tour, His Eminence Francis Cardinal Spellman, Archbishop of New York, contributed \$10,000 for flood relief.

The Archbishop's relief service has been sending out truck loads of supplies — food and clothing — to flood victims. Members of Catholic Action here have been working day and night sorting out supplies donated by the people and packaging them. Catholic Boy Scouts have been scouring the afflicted areas and sending back reports of relief needs.

Archbishop James Knox, Apostolic Delegate to Ceylon, contributed \$16,000 to flood relief. Earlier the Pontifical Relief Organization flew an emergency food shipment here at the request of Hag Hulugalle, Ceylonese Minister to Italy. Msgr. Ferdinando Baldelli, president of the organization and of the International Conference of Catholic Charities, asked member organizations of the international conference to send aid to Ceylon as quickly as possible.

CHINA

CHINESE SEMINARIANS MAKE RECORDING IN ENGLAND FOR BROADCAST RED CHINA

LONDON, England — Five Chinese youths studying in England for the Salesian Order recorded a Christmas service which was broadcast across the Bamboo Curtain into Communist China.

The students all ordained deacons on December 21, made a 20-minute program composed of passages from the Gospels, brief sermons, and hymns sung by English choirs. Father Agnellus Andrew, O.F.M., of the British Broadcasting Corporation, helped them in the recording which was later radioed over the B.B.C.'s Far Eastern wave lengths.

Four of the students are from Shanghai and the other one from Hong Kong. Ten more Chinese students are shortly expected to join them at their seminary at Melchet Court in Hampshire, Southern England.

REPORTS TOTAL OF 50 YOUNG SHANGHAI CATHOLICS ARRESTED

ROME — The number of young Catholics jailed by the Communists in Shanghai has been brought to fifty by the re-arrest of two seminarians and another Catholic youth there in December, it was reported here.

Fides, mission news service with headquarters here, reported from Hong Kong that all three men had originally been jailed in September, 1955. It identified the seminarians as Paul Chen and Stephen Hu, and said that they and the Layman, Paul Tai, were all arrested again last month.

According to Fides, Mr. Hu was imprisoned for two years following his first arrest, while Mr. Chen was jailed for seven months. Mr. Tai was reported to have been kept in jail for a year after the 1955 arrest.

REDS ADMIT DISBELIEF IN JAILED BISHOP'S GUILT

HONG KONG — People in China remain skeptical about Red government charges against Bishop Ignatius Kung of Shanghai, and the numerous Catholic priests with him, the Peking People's Daily has admitted.

Bishop Kung and scores of Chinese priests and Catholic laymen were arrested September 8, 1955, in an effort to crush Catholic non-conformity to certain parts of the Communist program. Neither the formality of a court trial nor any fixed sentence has been given them in the more than two years since their arrest.

Last summer, when a short-lived blossoming of free speech was permitted, prominent Chinese requested the release of these prisoners. Also urged was a review of the "shameful" trials which the government has used to smear the Catholic Church and its missionaries during the last eight years.

Through September and October, the Red government set up in Peking a public exposition of so-called evidence about "more than 710,000 counter-revolutionary cases of all kinds dealt with from June, 1955, to the end of (1956)."

A very large space in the exposition hall was given to exhibits concerning Bishop Kung and his priests, according to the People's Daily. This is part of a new Red campaign to convince people who remain doubtful "to a greater or less degree" about the truth of the government's charges.

The newspaper says that the evidence against Bishop Kung includes military sword, rubber rafts, even gas masks, and a heap of

Nationalist flags. It pretends horror in alleging that police found these "in the Catholic churches which resound with the reverent religious music of Handel."

Papers were placed on exhibit which purport to show that Bishop Kung had obstructed land reform measures, intervened in the Korean war, and opposed the peace movement, and other political moves to communize China.

It is charged that he told Catholics they need not recognize property rights given by the government when in 1950 it expropriated and redistributed farm lands. "Such land may revert to its owners after this government collapses," he is said to have declared at the time.

Actually, in 1956, the Red government took back the land which it had meted out to compliant farmers when it first came to power. Setting up cooperatives and state farms, it practically ended private ownership of the land last year.

In another document on display, a Catholic cleric "said that our noble, resplendent party line was a line simply dripping with blood," the People's Daily asserts.

Late reports from mainland China reveal that many who persistently show disbelief in the government's anti-religious propaganda have been arrested.

REDS PUBLISH DIRECTIVES ORGANIZING ACTIVITIES AGAINST THE CATHOLIC CHURCH IN RED CHINA

ROME — A set of directives, issued by the Chinese Communist party, ordering party members "to enter into

the heart" of the Catholic Church to bring about its destruction, has been published here by Fides, mission news agency.

Issued by "Office Number 106," the list includes nine points intended for use by party members in foreign countries. Its general lines, the news agency says, are based on the strategy of infiltrate, divide and destroy.

The list proposes a double law: "attract the enemy to destroy the enemy," and "divide and rule."

Fides quotes a preface to the nine directives as saying "The Catholic Church is an organization which is completely in the service of the espionage activities of capitalistic imperialism... Following the directives of our party chiefs, therefore, our comrades must find means to enter into the heart of the Church; they must help the newly founded secret police organizations. In every one of the sections of the Church they are ordered to enter into great activity, prepare with zeal and every force at their disposal, and set off a general attack. They must exploit the great, alluring force of the female sex and so organize a united front for this battle."

The nine points given by Fides from the directives are as follows:

1. Penetrate schools erected and operated by the Church. Associate and mingle with the students, feigning their sentiments and joining their activities, and report a full account of activities.

2. Apply to be baptized and "covered with this deceiving robe," join the Legion of Mary.

3. Become a leader, using flattering phrases to allure the faithful, then

try to disorganize them "even by invoking their merciful God and pleading the cause of peace."

4. Attend all religious services and "with flattering and sweet talk, use intelligently any method to approach priests and spy on their every move."

5. Contact the heads of the various schools, teachers and students, and try to divide them.

6. Take the initiative in every possible field of action in every institution of the Church. Gain the sympathy of the faithful and try to assume a role of leadership.

7. The commanding cells will cooperate with the party in helping it deploy its forces in all these sections of the Church.

"Use the enemy to destroy the enemy," and make it easy for prominent church members to enter China so that, unwittingly, they may be used to reveal the "true face and situation of the Church."

9. Discover weak points in the organization of the Church. Foment contradictions within the bosom of the Church.

"Each comrade," the directives continue, "must have understood radically that the Catholic Church, being the slave and servant of imperialism, must absolutely be ruined and destroyed."

Fides made no comment on the "secret directives" but merely published the text in full. It did, however, observe that "the tactics prescribed by Office Number 106 are being carried out to the letter in continental China."

MORE CATHOLICS IMPRISONED, FORCED INDOCTRINATION EXTENDED AS CHINESE REDS STEP UP ANTI-CHURCH CAMPAIGN

HONG KONG — Red China's current drive against the Church continues to spread to new areas of that country.

Communist press and radio announcements, as well as personal messages received here, disclose continued mass indoctrination efforts and the arrest of more Catholics.

According to the latest reports, indoctrination courses are now being forced on Catholics in Manchuria, Shantung and Szechwan provinces as well as other parts of China.

Word has also reached here of the arrests of two priests in Peking, a Sister and three Catholic laymen in Tientsin and two Catholic students in Shanghai.

Radio Peking has reported that Catholics in Szechwan have closed a 50-day meeting in the provincial capital of Chengtu. The broadcast said that the meeting passed resolutions condemning the anti-Communist views of "rightist" Catholics.

It added that the meeting discussed such subjects as the "socialist, independent and autonomous path of Catholicism in China and the election of bishops."

According to Radio Peking, the Chengtu meeting passed a resolution calling on all of Szechwan's Catholics "to unite and patriotically ostracize rightist elements, to formulate their own patriotic and socialist ideology, to take part in championing the cause

of socialism and to safeguard world peace."

The provincial meeting recalls the so-called national congress of Chinese Catholics held last summer in Peking at which the "Patriotic Association of Chinese Catholics" was set up under Red pressure. Aim of the association is to force China's Catholics to break relations with the Holy See and organize a "national church."

Meanwhile, according to reports, Manchurian Catholics have been compelled to gather for an indoctrination meeting in Mukden. The meeting has already lasted for more than six weeks. Reports state that during the meeting Archbishop Ignatius Pi Shu Shih of Mukden is being held incommunicado. Earlier reports have placed Bishop Pi in prison. Conflicting reports said that he had been elected head of the "patriotic association" organized at the Peking meeting.

Observers here believe that the long duration of these indoctrination meetings — not one of which has been completed on schedule — and the sudden increase in the arrests of Catholics indicate that the faithful are offering strong opposition to Red China's attempt to set up a schismatic church.

Further confirmation of this opposition comes in a report from Kaying where Communists found it necessary to send "volunteer Catholics" to Swatow for special indoctrination when Kaying Catholics almost unanimously refused to cooperate in any way with the "patriotic association."

It has also been rumored that Bishop Dominic Tang, S.J., Apostolic Administrator of Canton, who refused to attend indoctrination meetings in

that city, was temporarily held under "arrest" before Christmas by a group calling themselves "patriotic Catholics."

BAPTISM OF 4,500 CONVERTS BRINGS CATHOLIC POPULATION OF HONG KONG TO 113,000

HONG KONG — A total of 4,500 converts were baptized here during the Christmas season, according to reports received from parishes in this city.

These new converts bring the number of Catholics in Hong Kong to 113,000 in a total population of 2,250,000. This represents an increase of 103,000 Catholics in the past ten years. In addition, another 12,119 catechumens are preparing for Baptism.

The newly published Hong Kong Catholic Directory lists 284 priests stationed in this British Crown colony. Of this number, 117 are directly engaged in the care of souls, while 167 priests are at work in Catholic schools and institutions.

The construction of new schools and additions to older schools have raised the total enrollment of Catholic schools here to 61,474 students. There are in the colony 58 primary schools, 24 secondary schools, 18 kindergartens, 9 technical schools and 21 night-schools. Most of these schools are staffed by 92 Brothers and 565 Sisters.

CHINESE REDS ANNOUNCE JAIL SENTENCES FOR AGED BISHOP, TWO PRIESTS

HONG KONG — The Chinese Communist government has announced

that an aged Chinese bishop and two native priests who are acting as heads of dioceses have been sentenced to prison terms ranging from ten to twenty years.

According to a Red Chinese broadcast originating in Hangchow, 76-year-old Bishop Joseph Hu, C.M. of Taichow, who was consecrated by Pope Pius XI in 1926, was one of a group of "counter-revolutionaries" given jail terms "recently" by Chinese "people's courts."

The broadcast said that Father Paul Su, Apostolic Administrator of the Diocese of Yungkia since 1951, was one of three clergymen sentenced. The broadcast identified Father Su as "auxiliary bishop" of the Wenchow (Yungkia) diocese. The name of the third priest was given as Father John Wang, who was identified as "acting bishop of the Ningpo diocese."

The Hangchow broadcast indicated that Bishop Hu and the two other priests were convicted of helping other so-called "counter-revolutionaries" in their work. It said:

"A number of counter-revolutionaries who had hidden among the Chinese Catholics in various localities along the Chekiang (province) coast were recently sentenced to prison by the Wenchow and other people's courts.

"Under the cloaks of Catholic bishops, acting bishops, auxiliary bishops and priests, these convicts had been carrying out long-range counter-revolutionary activities in Wenchow, Ningpo, Taichow and other localities."

The sentencing of Bishop Hu was seen here as the Red government's attempt to silence the veteran Vincen-

tian prelate once and for all. Bishop Hu is one of the two survivors of the six Chinese priests who were consecrated in Rome by the Pope thirty-one years ago and became the first native bishops of China in modern times. The only other survivor, Bishop Simon Chu, S.J., of Haimen, now 89, has been barred from exercise of his full office by the Reds for years.

Bishop Hu himself was arrested by the Communists in September, 1955, and after a long stay in jail was released again. (In Rome, it was learned that the Sacred Congregation for Propagating the Faith had received one brief letter from Bishop Hu during his period of relative freedom.)

Of approximately thirty native bishops who are still in China, about half are now in jail. Information reaching Hong Kong indicates that those living in "freedom" are so restricted by the government that it is impossible for them to carry on their normal episcopal functions.

The only foreign-born bishop still in China is Bishop James E. Walsh, Maryland-born Maryknoller who was executive secretary of the Red-suppressed Catholic Central Bureau of China. Bishop Walsh is now residing in Shanghai, but is unable to minister to the Chinese faithful.

NUNS IN HONG KONG MARK SILVER JUBILEES

HONG KONG — Two Maryknoll Sisters here with a total of thirty-seven years of foreign mission work between them recently celebrated the 25th anniversary of their religious profession.

They are Sister Maria Regis Murphy of New York City and Sister Rose Virginia Bone of Kansas City, Mo., both teachers in the Maryknoll Sisters School here.

In 1936, Sister Maria Regis was assigned to the Kaying Mission in China where she worked until 1941 when she was assigned to teach in Hong Kong. In 1941 she was imprisoned for one year by the Japanese when the city was captured in December of that same year.

She returned to Kaying in 1942 and worked there until the Communist took over. After a year at the Maryknoll Sisters motherhouse, Sister Maria Regis was reassigned to Hong Kong.

Sister Rose Virginia was assigned to Honolulu in 1937 where she taught at Sacred Heart High School for twelve years.

From 1949 to 1954 she worked at Transfiguration parish in New York's China-town. In 1954 she came to Hong Kong to teach in the Maryknoll Sisters school here.

STUBBORN STAND OF CHINESE CATHOLICS AGAINST ANTI-CHURCH DRIVE SEEN PROVED IN RED PRESS

HONG KONG — The stubborn and heroic opposition by Catholics to Red China's current campaign against the Church is coming into better focus here, thanks to the Chinese Communist press.

Communist news sources admit that priests — including vicars general in charge of dioceses, Religious and laymen have openly defied the government's plan to establish the schis-

matic Patriotic Association of Chinese Catholics.

Most of this opposition has taken place at the very "indoctrination meetings" the Reds are now holding throughout China. The Communists have been forcing priests and Sisters to attend these conferences for "diehards" who oppose their policy toward religion.

The Reds' official New China News Agency reports that at the meeting for Catholics in Szechwan province, Father Liu Chien, Vicar General and administrator of the Diocese of Sichang (Ningyuan), and several of his priests "did their utmost to slander the party's various major policy measures."

According to this Communist report, when the "absolute majority" of the delegates present proposed that relations with the Vatican be severed, Father Liu warned members of the clergy present, saying:

"When you leave the Vatican you will be excommunicated."

Father Liu then denounced the Patriotic Association of Chinese Catholics as not being a "legitimate" organization, the report continued. It was also reported that among the 149 Catholic delegates were those "who frantically opposed the leadership of the Communist party and the socialist system as well as harbored hostility to the new society."

The Communist news agency said that one rightist, Father Yeh Ting-cheng, shouted at the meeting: "China will not perish without the Communist party."

In another instance, the Communist daily newspaper in Harbin reports

that at one "conference" held in Mukden for Manchurian Catholics, a "number of people held different views" from those of the government Bureau of Religious Affairs. The paper reported that a Father Liu Wan-po spoke out in defense of Bishop Ignatius Kung of Shanghai, who was jailed by the Communists in 1955.

Father Liu is quoted as having challenged the "election" of Father Francis Xavier Chang to replace the Bishop, and then adding:

"Although Bishop Kung was arrested and put in jail, he is still the Bishop."

The Harbin paper also denounced a Father Chin Piu-chien for the "theory of loving our enemies, advocating that Catholics should love counter-revolutionaries, special agents and spies."

Reporting a similar meeting in Foochow for Catholics in Fukien province, Jen Min Jih Pao, the Peking people's daily, stated that three priests "publicly defended the Vatican during the meetings." According to the Peking Red paper, Fathers Li Kuang-fei, Huang Hsi-ming and Yeh Yu-shih "openly opposed the anti-imperialist and patriotic movement of the Patriotic Association of Chinese Catholics, saying that the Catholic Church must be led by the Vatican and maintain the principles of unity, holiness and Catholicity, otherwise it will be a schismatic church."

The news account further stated that Father Li Kuang-fei defended the validity of the Holy See's excommunications of Father Li Wei-kuang

former Vicar General of the Nanking archdiocese, and a Father Li Yin-tao.

In its dispatch on the Foochow meeting, the Peking people's daily gave prominent billing to two priests as vicars general and administrators of dioceses. Informed sources here, however, report that both priests, Father Lin Chu-an of Foochow and Father Lin Tze-ting of Fuan, were either invalidly "elected" or were appointed outright by the Communists.

According to the Red news sources, all of the meetings passed resolutions condemning the anti-Communist views of "rightist" Catholics and voted by an "absolute majority" to sever relations with the Vatican.

Observers here believe it significant that no mention is made of Archbishop Ignatius P'i Shu-shih of Mukden as having taken part in the meeting held in his See city. The official Vatican yearbook has listed Archbishop P'i as being "in jail" for the Faith. But the Communist press reported last year he had been elected head of the "Patriotic Association," which was organized in Peking last summer.

There is also a tendency among observers here to discount report in the Communist press of statements made at these meetings by bishops and priests, allegedly denouncing the Vatican and praising the Communist regime. The credibility of similar reports during the Peking meeting last year was assailed when the bishops and priests in question sent personal messages here stating that they had been coerced into making such denunciations against their will and conscience.

CARDINAL TIEN AT CEREMONIES IN AUSTRIA HONORING CHINA MISSIONER

VIENNA, Austria — His Eminence Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peking, will attend ceremonies at nearby St. Gabriel, the Austrian center of the Divine Word Fathers, commemorating the death in 1907 of a veteran China missionary.

The ceremonies will honor Divine Word Father Joseph Freindametz, who founded and headed the missions of the Divine Word Fathers in China and who once taught the Cardinal, a member of the missionary congregation.

The cause for Father Freindametz' beatification was initiated several years ago.

Cardinal Tien is living at the Divine Word Fathers mission headquarters in Techny, Ill. While returning to the U.S. after a visit to Taiwan last fall, he became ill in Rome. He has not yet been well enough to complete the trip home.

INDIA

INDIAN COURT RENDERS VERDICT IN FAVOR OF BISHOP'S LETTER AGAINST INDIAN COMMUNIST CANDIDATES

ERNAKULAM, India — Bishop Emmanuel Sebastian Vayalil of Palai did nothing wrong when he issued a pastoral letter urging Catholics not to vote for a Communist.

That is the decision handed down by the electoral court here.

The pastoral had been cited by two pro-Communist voters as evidence of

what they claimed was unfair election tactics.

The voters alleged that the letter favored the candidacy of Catholic candidate, George T. Kottukapilly. Mr. Kottukapilly contested a seat in the Lok Sabha, the Indian parliament's lower house, from the Muvattupuzha constituency. He won the election by defeating his Communist rival.

The constituency includes many thousands of Catholic voters, most of whom are under the jurisdiction of the Palai see.

In their election suit challenging the validity of Mr. Kottukapilly's election, the two voters said that Bishop Vayalil's pastoral constituted undue coercion of the Catholic voters in favor of Mr. Kottukapilly, since the pastoral was read in all churches under the Bishop immediately before the election.

The Indian election law forbids undue influencing of voters by religious leaders.

The challengers also mentioned as evidence of malpractice the campaign on behalf of Mr. Kottukapilly's candidacy conducted by Deepika, Kerala Catholic daily.

The court dismissed the petition because of lack of evidence. It said that the petitioners had not established the truth of their claim that the pastoral over-stepped the bounds of legal election campaigning.

The judge, a Hindu, said that there was nothing in the pastoral which could be construed as being responsible for Mr. Kottukapilly's victory. As citizens of the country, the Indian Bishops have the right to advise and warn their followers, the judge said.

The pastoral in question is of an advisory nature; it has not affected the result of the election, the judgement said.

The court also declared that Deepika had not done anything more than exercise the right of every newspaper to take sides in political contests.

The judgement came at the end of a protracted hearing. Prosecution witnesses included Catholic priests and nuns who were asked to testify on the nature of the influence exerted by the pastoral.

The Bishop's testimony was recorded by a specially-constituted one-man court commission which visited him in his house. Under prevailing court rules here, Catholic bishops are exempted from personal appearance in courts.

ATTEMPT MADE TO BLAME CATHOLICS FOR BURNING OF HINDU TEMPLE 7 YEARS AGO

TRIVANDRUM, India — Kerala's Communist regime is trying to blame Catholics in this south Indian state for the destruction of a Hindu temple seven years ago.

In a special report prepared by a Hindu, the Red government accused Catholics of burning the temple of Lord Ayyappan at Sabarimala in June, 1950.

The report was prepared at the request of a Hindu Communist member of the state legislature. It was published just a few weeks before the annual Makaram pilgrimage to the temple was to take place.

Timing of the report's publication appeared to be a well planned move

to incite Hindu wrath again Catholics. The temple is a favorite pilgrimage center in south India and is particularly venerated by lower caste Hindus.

By publishing the report, the Red ministry ignored the decision of the previous state government, which refused to divulge information of the incident because of its inconclusive nature.

The 80-page report gave as proof for Catholic complicity in the burning of such facts as: a group of Catholic laborers was in the vicinity of the temple at a time when the burning was thought to have occurred; Catholics own most of the lands adjoining the temple grounds, and, Catholics had been concerned about the activities of a militant Hindu organization at the temple.

No one saw the fire which destroyed the temple, which is located on a hilltop and surrounded by miles of jungle.

The report says: "It is reasonable to conclude that Christians, particularly uneducated and illiterate Roman Catholics, had enough reason to destroy this ancient temple once and for all and to do away with all that it stood for from by gone days."

Deepika, Trivandrum Catholic daily, has asked Catholics to ignore the report in an effort to avoid communal strife. Reports from New Delhi credited officials of the central government's Ministry of Home Affairs as saying publication of the report was a "stupid act" which can only embitter relations between the various religious communities in Kerala.

The report was described as a fable based on conjecture by K. Ayyappan, leader of the Hindu Exhava group which constitutes most of the pilgrims to the temple.

Four former Hindu chief ministers of Travancore-Cochin, Kerala's former name, challenged the Red governments' sincerity of purpose in releasing the report at this time.

Several Catholics who were mentioned by name in the report are planning to sue the government for defamation of character.

Meanwhile, thousands of Ayyappans throughout Kerala are preparing for the annual pilgrimage to the new temple at Sabarimala, which climaxes forty days of fasting and penance.

This annual festival usually attracts over 100,000 pilgrims who march to the shrine shouting "Lord Ayyappan, we take refuge in thee." Nearing the temple, the pilgrimage passes through Christian communities containing many churches.

Catholics fear that the more fanatic of the devotees may take advantage of the pilgrimage to attack Catholic places of worship.

REMAINS OF FORMER PAPAL DELEGATE REBURIED IN NEW INDIAN SEMINARY

POONA, India — The body of the prelate who opened India's first pontifical seminary in 1893 has been brought from Rome and re-interred in the chapel of the seminary's newly opened quarters here.

The remains of Lithuanian-born Archbishop Ladislav M. Zaleski, the

third Apostolic Delegate to India, Burma and Ceylon, were laid to rest during a ceremony presided over by Archbishop Joseph Fernandes of Delhi and Simla. Several other archbishops and bishops and a crowd of seminary professors and students took part in the rites.

Named Apostolic Delegate by Pope Leo XIII in 1892, Archbishop Zaleski served in India until 1916, when he was named Latin Rite Patriarch of Antioch. He died in Rome in 1925 when he was seventy-three years old.

India's pontifical seminary was begun by the Apostolic Delegate, on orders from Leo XIII, in 1893 in Kandy, Ceylon — which then came under the British imperial administration in India. Plans to move the seminary from Kandy were laid shortly after both India and Ceylon gained their independence in 1947, and the newly built quarters here were solemnly blessed at the beginning of this past Advent.

14 INDIAN GIRLS RECEIVE HABITS OF AMERICAN ORDERS

PATNA, India — Fourteen Indian girls have become members of two congregations of American Sisters working in the Patna diocese.

In one ceremony, two Indian postulants received the habit of the Sisters of Notre Dame of Cleveland, Ohio. At the same religious profession ceremony seven other Indian girls took their first vows and entered the order where they will receive their pre-profession training.

Thirty miles upstream from here, at Mokameh on the banks of the Ganges river, five Indian girls received the habit of the Sisters of Charity of Nazareth, Ky.

They had been trained in the order's year-old novitiate which was blessed in 1957 by Bishop Augustine F. Wildermuth, S.J., of Patna.

The unusual feature about these girls, is that eleven of the fourteen came from Kerala. Nine of them are members of Kerala's Syro-Malabar Rite community. Religious orders from throughout India frequently conduct vocation drives in Kerala, India's most Catholic state.

Bishop Wildermuth, presided at the profession ceremony for the Sisters of Notre Dame. Assisting the Bishop at the Pontifical Mass and other ceremonies were Fathers Edward F. Mann, S.J., vice provincial of the Patna Jesuit region, and Robert J. Snyder, S.J., pastor of St. Joseph's church, Patna, where the ceremony was held.

Sister Mary Alicia, who represented the superiors and members of the congregation in the United States, also attended the ceremony.

The professed nuns and novices relinquished their baptismal names. These were replaced by a combination of names of Our Lady — the English name of Mary and various synonyms for Mary in the classical Sanskrit language, such as Sister Mary Karuna (merciful), Sister Mary Vijaya (victorious), and Sister Mary Nirmala (pure).

The ceremony at Mokameh for the Sisters of Charity was preceded by a 10-day retreat given by Father D.B.

Haas, S. J. On the day of the profession, Bishop Wildermuth's secretary and Vicar General, Father Francis L. Martinsek, S.J. celebrated Mass.

The Sisters of Charity of Nazareth, founded in Nelson county, Ky., in 1812, operates a 100-bed hospital in Mokameh, which includes an accredited school for nurses and midwives. The order also conducts several schools.

The Sisters of Notre Dame came to the Patna diocese in 1949 at the invitation of Bishop Wildermuth. They conduct a high school, a middle school and dispensary.

INDIA'S SUPREME COURT ASKED TO DECIDE CONSTITUTIONALITY OF KERALA'S EDUCATION BILL

NEW DELHI, India — This nation's Supreme Court has been asked by the central government to decide whether the highly controversial, Communist-sponsored state of Kerala education bill infringes on the Indian Constitution.

Passed on September 1 by the Red-controlled Kerala state legislature, the bill would permit Kerala's Communist regime to take over any private school it judges to be mismanaged. The bill must receive the approval of Indian President Rajendra Prasad before it can become law.

Prime Minister Jawaharlal Nehru told a press conference that his government had submitted the bill to the court now in order to prevent extended litigation at some future date.

"In sending the Kerala education bill to the Supreme Court for its opinion," said the Prime Minister, "we are only concerned — whether we like its provisions or not — to see if in exercise of its autonomy, the Kerala government has done something which was an infringement of the constitution."

"That is the only problem before us," he continued. "Since this question has been raised so much, it is obviously desirable that the supreme Court should give advice on the matter."

In the three months since the bill was passed, a controversy has been raging in the south Indian state of Kerala which on several occasions has ended in violence.

After the measure was passed by the legislature and received the automatic approval of Kerala Gov. B. Ramakrishna Rao, it was sent to the central government here for approval by the nation's president.

Such approval is necessary because the Indian Constitution requires that any state law, which is "repugnant" to provisions of an earlier law of the central government, must be assented to by the President before it can become law in that state.

Until now, there has been no move by the central government to approve or disapprove the education bill. Private school managers, the Catholic Hierarchy, and editorials in the nation's leading newspapers have called upon the New Delhi government to refuse assent to the bill.

Communists, on the other hand, have been agitating for its approval.

In the meantime, they have attempted to put into effect several of the measure's provisions. These are now being contested in Kerala's High Court.

Angered at the central government's delay, the Kerala Communist party was planning to open a protest campaign, but Mr. Nehru's announcement of the bill's referral to the Supreme Court circumvented this step.

Kerala's Chief Minister E. M. Sankaran Namboodiripad arrived in New Delhi to convey to Minister of Home Affairs Govind Ballabh Pant "the strong opposition" of the Kerala regime against the decision to refer the bill to the high tribunal.

Earlier, Kerala's Education Minister Joseph Mundasserry had expressed the same sentiment while addressing a public meeting in Kerala.

It has been reported here that the central government is considering ways in which it can obtain more control over education in the various Indian states. One reform which has been frequently mentioned would be to make education a subject on the concurrent list of powers, shared by state and central governments.

A reform of this nature would have to be introduced in the form of an amendment to the Indian Constitution.

KERALA REDS PLAN TO ACT AGAINST CATHOLIC GROUP

TRIVANDRUM, India — A minister if Kerala state's Red government has charged the Catholic Bishop with financing what he called a "private militia" aiming to overthrow the government through violence.

Law Minister V.R. Krishna Ayyar told the State legislative assembly that the "Christophers" organization is a "private militia and a national menace," and that the Kerala government is planning to take action against it.

Hindu opposition members shouted "nonsense" as Mr. Ayyar detailed his charges against the Catholic organization. Replying to a Catholic woman member, the Minister said he had in his possession sufficient evidence to prove that Bishops were rendering "financial assistance" to the organization.

The "Christophers" group was founded a few months ago following threats of Communist violence on Catholic properties. It consists mostly of Catholics who take part in peaceful parades before the start of demonstrations against the government.

Mr. Ayyar said the strength of the group in one district alone was 14,598. He alleged that the leaders of the organization were responsible for an attempted attack on a minister of the government.

Mr. Ayyar said the "Christophers" organization was a new development in Kerala "to be viewed with anxiety." He said members of the organization were getting "regular military training" from discharged soldiers in the "holy precincts of churches."

Mr. Ayyar's announcement that the state government is planning to take action against the Christophers was greeted by protests and shouts from the opposition benches, and it was some time before the Speaker was able to restore order.

INDIAN GOVERNMENT CONSIDERING LAW TO CHANNEL UNUSED CHURCH WEALTH INTO DEVELOPMENT PLAN

NEW DELHI, India — India's central government is reported to be considering legislation for the "management and proper utilization" of the incomes of "religious places."

A government reply to a question asked in the Lok Sabha (lower house of the Indian Parliament) gave official endorsement to the reports that such legislation is being considered.

For many months there has been talk in government circles of designing a law which could be used to channel what is called the unused and idle wealth of the nation's religious institutions into national development purposes.

India is currently faced with a shortage of funds for the execution of her second five-year development plan. According to some reports, unless considerable foreign aid is forthcoming, India may have to curtail some of its more ambitious plans.

Those in favor of utilizing "unused" religious funds claim that the gap can be bridged appreciably by the use of such funds. They argue that this money, which has been accumulated through the course of centuries, is now idle.

In the case of the more important Hindu temples this may be the case, but the Christian shrines have not been so fortunate. There are two or three national Catholic pilgrimage centers in India which attract a considerable number of pilgrims.

Most pilgrims place offerings in the form of money or articles of gold and silver at the shrines. But the typical Catholic shrine in India is a local establishment with a clientele comprised mostly of the middle class and poorer sections of the community.

For these Catholic shrines it is impossible to save any considerable amount of their nodmal expenses.

Even with the richer Hindu temples the tendency in modern times has been to establish their resources in the form of "trust" for public purposes. Such trusts are used to operate colleges, schools and hospitals.

The government, in reply to the parliamentary question, did not mention any religion by name. The impression is that the proposed legislation, when approved, will affect all religious groups.

At present it is not known what form the legislation will take to achieve its objective. There are laws in many Indian states making it obligatory for religious institutions to register their funds as "public trusts." The purpose of such legislation is to prevent mismanagement of such funds through a system of government control.

The legislation now contemplated would go further than this. It would divert such funds to so-called public purposes. The idea in government circles has been that such funds are a form of "unearned wealth."

In a nation like India, which is striving for socialism, such wealth should be shared by all, particularly in time of need like the present, some officials have said.

REDS, IN NEW MOVE, EXEMPT LAND OF INDIA'S RELIGIOUS GROUPS IN REFORM MEASURE

TRIVANDRUM, India — A new land reform bill drawn up by Kerala state's Communist government exempts the properties of religious institutions.

Major provision of the measure is a clause which would put a ceiling on individual land holding at fifteen acres of double crop land. Families with more than five members would be permitted to own up to twenty-five acres. The rest of the holdings would be purchased by the government and distributed among the landless.

The bill would exempt religious and charitable institutions. This was done in order to silence possible opposition to the bill from religious quarters. While the Catholic Church is not a big owner of land in Kerala, Hindu temples own sizable holdings. Most of these lands have been let out to tenants.

A clause in the proposed land bill seeks to convert the present tenants into owners after payment of compensation for the lands purchased.

There is tremendous pressure on land in Kerala, the most densely populated region in India. Most of the farmers here are landless tenants who cultivate lands leased out from landowners. They have to pay rent, often in cash, to the owners.

A factor which has made the land problem here complicated is the fact that, because of growth in population, the volume of land available falls far short of the number of cultivators. It has been calculated that if lands were equally divided in Kerala, each peas-

ant will receive less than one-eighth of an acre.

Because of these and other difficulties, successive governments here have been unable to tackle this problem efficiently. The Communist government claimed that it is the first government in India to make a beginning towards a solution of the land problem.

The bill has occasioned criticism that, in its anxiety to please the have-nots, the Red government is forgetting the larger interests of the state. What is more important is the introduction of scientific methods of cultivation which would mitigate the state's present deficit in food production.

Immediately after presentation in the legislature, the land bill was circulated among the public for comment.

BEGIN INQUIRY INTO LIFE OF INDIAN PRIEST, FOUNDER OF NATIVE CARMELITE CONGREGATION

MANNANOM, India — The beatification cause of an Indian priest, founder of an Indian branch of the Carmelite Order, has advanced with the appointment of a commission to conduct inquiries into his life and sanctity.

The three member commission will study the career of Father Cyriac Elias, who died in 1871.

He was the founder, with two other priests, of the Syro-Malabar Rite Carmelite congregation. Originated in this city in 1831, the congregation was formally established in 1855, and now numbers 750 priests, Brothers and students.

During the forty-two years of his priesthood Father Elias traveled all over Kerala state, urging the people to a more complete and intense religious life.

In addition to his missionary labors and to his founding of the congregation, he was also responsible for the initiation of Kerala's oldest Catholic newspaper, Deepika.

Nine archbishops and bishops and a large number of priests, Brothers and Sisters attended a Requiem Mass in the Syro-Malabar Rite celebrated here in memory of Father Elias by Bishop Sebastian Vayalil of Palai.

With the initiation of the cause of Father Elias for beatification, three Indian priests' lives are now under inquiry for possible beatification. The two others are Father Joseph Vaz, Goan "Apostle of Ceylon," and Father Agnelo D'Souza, also a native of Gao.

In the Diocese of Palai, inquiry has been going on for about six years into the life and sanctity of Sister Alphonsa, who may eventually become the first native Indian woman to be beatified.

Only one Indian has been canonized so far, St. Gonzalo Garcia, a 16th century missionary who was martyred in Japan.

GOA'S STATUS IS POLITICAL, NOT RELIGIOUS QUESTION, INDIAN LAY GROUP STATES; HITS KERALA REDS

ERNAKULAM, India — The Catholic Union of India has declared that Goa, a part of Portuguese India, need not remain under Portuguese rule to protect Church interests there.

At a meeting of its managing committee here India's most important Catholic lay organization also called for the establishment of a national non-political group to combat the Communist danger "in the spiritual and ideological field."

Committee members heard Archbishop Joseph Attipetty of Verapoly denounce the aims of the Communist government of Kerala state which was voted into office last year.

The union's stand on the Goa issue is the latest of a number of statements by Catholic lay leaders saying that the fate of Goa is a purely political issue, not a religious one. They have spoken out, they say, to dispel the impression being fostered among many Indians that, because Goa is a Catholic stronghold and Portugal a Catholic country, the Church in India is interested in preserving Portuguese rule.

The union repudiated as false the claim that "the future of Christianity in India or in the East is bound up with the continued domination of Portugal over Goa." It declared that the people of Goa have a natural right to self-determination of their future and said that Christianity in India needs no aid from any foreign or colonial power to exist or progress.

The committee meeting was held in Kerala for the first time to stress the opposition of all Indian Catholics to the measures taken by this state's Red government, which has passed a law giving it the power to take over Catholic schools.

Noting the "great strides" made by the Communists in India's recent general elections, the committee called on leaders of all groups believing in God, freedom and democratic values

to set up a non-political organization to fight communism.

The union also came out in favor of land reform, but stated that the programs now being discussed to bring about such reform need Catholic orientation.

A committee was appointed to investigate the possibility of founding a Catholic university in Kerala.

Sessions of the meeting were presided over by Archbishop Joseph Parekattil of the Syro-Malabarese Rite Archdiocese of Ernakulam, who celebrated a Mass for the meeting's success. The meeting closed with a huge public rally cosponsored by the union and the All-Kerala Catholic Congress.

Archbishop Attipetty told the rally that Catholics "in Kerala are facing a moment of grave crisis."

He noted that Christians can never reconcile themselves with a system that wars on religion and warned against any feeling of complacency regarding the Red threat to religion in Kerala.

REDS FAIL TO UNSEAT CATHOLIC IN KERALA LEGISLATURE; PUSH BIRTH CONTROL CAMPAIGN

ERNAKULAM, India — Communists have failed in their attempt to unseat a Catholic member of the Red-controlled Kerala state legislature.

A state court refused to invalidate the election of P.R. Francis, who was accused by his Communist rival of unfair election tactics.

Meanwhile, Kerala Health Minister A.R. Menon has called on the state's

educated women to popularize birth control among illiterate women.

Speaking at a meeting of the state family planning board in Trivandrum, Mr. Menon revealed that there are at present thirty birth control clinics in Kerala.

PROMINENT INDIAN JOURNALIST NAMED EDITOR OF SECULAR DAILY

MADRAS, India — Frank Moraes, a Catholic who is one of India's best-known journalists, has been named chief editor of the Indian Express, one of India's leading secular dailies.

The 50-year-old newsman and author of a recently published biography of Prime Minister Jawaharlal Nehru had been editor of The Times of India, leading English daily of western India, from 1950 until his ouster on November 1. Allegedly fired by The Times of India for "pro-American" sympathies, he said at that time:

"If I am pro-American it is because I am pro-Indian and sincerely believe my country's best interests lie in closer association with the West."

The Indian Express, of which Mr. Moraes has become chief editor, is an English-language daily printed simultaneously in four different cities.

INDONESIA

DENY CHARGE THAT PRIEST IN INDONESIA GOT WEAPONS ALLEGEDLY DROPPED BY PLANE

DJAKARTA, Indonesia — Responsible Catholic sources here have denied charges that a Catholic priest on the Indonesian part of the island of Timor

had received arms parachuted from an airplane by an unidentified "enemy."

Not only has no priest admitted to any such activity, they said, but no such dropping of weapons has ever taken place.

The charge was made by Indonesian Foreign Minister Subandrio at a news conference shortly before he left with President Sukarno on an extended "vacation tour" of Asia. It came as the crisis brought on by Indonesia's seizure of businesses held by Dutch nationals — in reprisal against the Netherlands for not ceding its part of neighboring New Guinea to Indonesia — had repercussions on the whole economy of the island republic.

Mr. Subandrio told the press that a Catholic priest had admitted receiving some arms which had been dropped from a plane over Timor. Acknowledging that the nationality of the alleged plane had not been determined, the Foreign Minister did not disclose the nationality of the priest in question.

Informed Catholic sources here assert that the whole account has no factual basis. There was neither involvement nor admission by any priest, they said, and no such arms dropping has in fact taken place.

100 DUTCH MISSIONERS TO INDONESIA ARE IN EUROPE; MAY BE REFUSED RE-ENTRY

DJAKARTA, Indonesia — Church officials in this strife-torn country are concerned about the future of 100 Dutch missionaries who are currently on leave in Europe.

Included among the Indonesian missionaries now out of the country is

Bishop Anthony E. van den Hurk, O.F.M., Cap., Vicar Apostolic of Medan.

It is still uncertain whether or not the Dutch missionaries in Indonesia will be affected by the government decree ordering the departure of all Dutch citizens from the nation.

Minister of Justice Gustaf Adolf Maengkom, a Catholic, said the decree did not apply to Dutch citizens employed by the government who could not be replaced by Indonesians.

The All-Indonesian Bishops Office here said it will seek to have the exemption applied to Dutch missionaries because they are still needed by Catholics in this 3,000-island nation in the southeast Pacific.

INDONESIAN BISHOPS WITHHOLD NEWS AFTER JOINT CONFERENCE

DJAKARTA, Indonesia — The Central Committee of Bishops of Indonesia made no public announcements after meeting in this politically tense capital.

It was believed, however, that the Catholic prelates discussed Church policy in the event of any possible emergency.

JAPAN

NEW SECULAR INSTITUTE PROVIDES JAPAN MISSION STATIONS WITH HOUSEKEEPERS

NAGOYA, Japan — A new secular institute of "housekeepers with vows" shows promise of solving a problem which has harassed missionaries in this country for many years.

As mission stations are set up in pagan areas, missionaries find it difficult to get suitable housekeepers. Frequently the problem is not so much finding a good housekeeper as getting rid of one who has proven unsuitable.

French missionaries who first came to Japan years ago had a good solution. Usually they would hire a married couple to live in a small house in the mission compound and to take care of the priest's residence. While solving the priest's need for properly cooked meals and a clean house and church, it also protected the good name of the missionary and the Church by having a married couple attached to the mission and not a single woman.

Frequently, however, difficulties arose under this arrangement, especially if the man of a family died. In this case, the priest would find himself, according to Japanese custom, obliged to care for the dead man's family.

Several years ago, a Divine Word Father here founded the secular institute of Catechists of Mary, Virgin and Mother. The institute was formed to provide well trained catechists for mission stations and now has a special "domestic section," aimed at making available to missionaries housekeepers with vows.

Candidates are trained for about a year in a Catholic institution to acquaint them with their duties and to test their suitability. After their novitiate, the young Religious are given specialized training before being sent to a mission station.

The housekeepers depend entirely upon their mission station for support, while the institute takes care of their religious discipline. If a member of the institute becomes too ill or too old to work, the institute cares for her.

With such a system in operation, missionaries need no longer worry about having to get rid of an unsuitable housekeeper. If the one he has does not fill his needs and those of the mission station, he need only to inform the institute. Further, priests may present candidates to the institute. After training and religious profession, such persons may be sent back to the mission station if the priest desires.

MISSIONER USES TEA PARTIES TO UNITE NEW JAPANESE CONVERTS

NAGAHAMA, Japan — The Japanese make a ceremony of drinking tea and apparently have an endless appetite for it.

One Maryknoll missionary here, Father J. Gregory Gilmartin, decided to capitalize on this fact.

He felt that some way had to be found to overcome the natural bashfulness and reticence of the Japanese converts to the Church who attended his mission. Too often, he thought, the new Catholics would come to attend Mass, and leave immediately without getting to know one another and so become closely united in the Church.

Now Father Gilmartin has a special room at the mission where the people can sit and chat after Mass and services, drinking tea.

The idea is working out quite well, Father Gilmartin reports.

GRAVE OF LAST MISSIONER TO JAPAN BEFORE REOPENING RECALLS ERA OF PERSECUTION

TOKYO, Japan — Commuters on the newly completed Ochanomizu sub-

way line in this capital city of Japan pass within a stone's throw of a famous Christian landmark, the Krishitan Yashiki or Christian Prison.

Marked only by a commemorative stone, this historical site is relatively unknown when compared with the nearby Kurakan Institute, international headquarters of Judo, the Japanese art of self-defense.

Over two centuries ago the Krishitan Yashiki was a villa on the estate of Inoue, a daimyo or feudal lord under Iemitsu Tokugawa, the Shogun of Edo (Tokyo) and warlord of all Japan.

Inoue was an enthusiastic supporter and hatchetman for Iemitsu Tokugawa when the shogun intensified the persecution of Catholics, which had been begun by his grandfather, Ieyasu.

The last of the many Christians imprisoned in the Yashiki was an Italian priest, Father John Baptist Sidotti, who was the last Catholic missionary to enter Japan prior to the reopening of the country in 1853.

Father Sidotti spent the last years of his life in the Yashiki from 1709 until his death and probably martyrdom in 1715.

Son of a well-to-do Sicilian family, Father Sidotti declined a position in the diplomatic corps of the Holy See in order to go to Japan as a missionary.

With the approval of Pope Clement XI, the priest left Italy in 1702. He traveled as far as Pondicherry, India, with Cardinal Charles-Thomas de Tournon who was bound for China to settle a dispute over the use of Chinese rites in Christian services. Cardinal de Tournon was later imprisoned and died at Macao, China.

From Pondicherry, Father Sidotti departed for Manila in the Philippines. Reaching the islands in 1707, he spent two years studying the Japanese language and customs. The governor of the Philippines chartered a ship to carry the priest to Japan in the fall of 1709.

After sighting Kyushu, southernmost island in the Japanese chain, it was learned from several fishermen that if the priest landed he would be tortured and put to death.

After praying for a short while, Father Sidotti left the ship, carrying his breviary, rosary, several medals and a picture of Our Lady of Sorrows. Today, this picture, known now as "Our Lady of Dedo," can be seen in the historical museum in Tokyo's Ueno park.

The date of the priest's landing was October 17, 1709. Thus far the story of Father Sidotti has been taken from the 18th century French historian, Francois-Xavier Charleviox. For the rest of the story, we must turn to the writings of Arai Hakuseki, a statesman, litterateur, and Confucian scholar of the schogen's court.

Hakuseki, who acted as interpreter at Father Sidotti's trial, relates how the priest encountered farmer named Tobei the day after his arrival. A tall man, Father Sidotti was clothed in the traditional blue kimono and wore a sword.

When Tobei found he could not understand the stranger, he reported the matter to the daimyo of Satsuma. Father Sidotti was captured and taken to Nagasaki, where both Japanese and Dutch interpreters tried to converse with him.

Finally, one Dutchman — the Dutch had a trading station on an island off Nagasaki — found he could converse with the missionary in Latin. When it was learned that he was a Catholic missionary he was taken to Edo, now Tokyo.

The long journey was made in a cage so small that the priest had to remain in a squatting posture. His ordeal left him permanently lame. When he was brought before a panel of judges in Edo on November 22, 1709, he was allowed to sit.

Hakuseki relates that the priest spoke to the judges in a medley of badly pronounced provincialisms and was difficult to understand.

Between his interrogations by the judges, Father Sidotti was imprisoned at Yashiki, where he had many long conversations with Hakuseki.

"From our conversations I gathered that he was a very brave man, in whose retentive memory was stored a vast fund of information," writes Hakuseki. "I was much attracted by his appreciation of the goodness of others, and by his meekness which was that of a sage."

While the Judges were deliberating the priest's fate, Hakuseki appealed to the Tokugawa government and urged that Father Sidotti be permitted to return to Italy with the warning that anyone else entering Japan would be put to death.

The appeal proved unavailing and Father Sidotti was sentenced to life imprisonment in the Krishitan Yashiki.

At the beginning, the priest led a comfortable existence in the prison. He was cared for by an elderly mar-

ried couple, Chosoku and his wife, Haru.

Hakuseki relates that the couple had previously cared for Father Chiara, a Jesuit who had spent forty years at Yashiki. During this time they had been instructed in the Faith but had refused Baptism because they feared the death penalty which was imposed on Christians by the shogun.

Father Sidotti convinced the aging pair that they were foolish to gamble eternal happiness against a few years of earthly life and in the winter of 1714 they were baptized and professed their faith.

Officials seized the trio and condemned them to death. They were thrown into subterranean cells where they died of suffocation at midnight, November 15, 1715, according to Hakuseki. Later, the three Christians were buried on the grounds of Krishitan Yashiki.

Following World War II, the underground cells were uncovered as workers cleared bomb rubble from the area.

Salesian Father Tassinari, was able to inspect them and to draw a plan showing their location and dimensions, before they were filled in. A simple stone, marked with a cross, that had been placed over Father Sidotti's grave by Hakuseki was recovered. This stone and a new, commemorative stone now mark the site, which must have a lasting interest for all who share the faith for which Father Sidotti died.

JAPANESE ART SENT TO VATICAN PAVILION AT BRUSSELS FAIR

TOKYO, Japan — One ton of paintings, photographs, tapestries, dolls and other native crafts, representing the life of the Church in this country, were sent to the Vatican pavilion on the grounds of the Brussels international exposition of 1958.

All the materials sent to Civitas Dei (City of God), as the Vatican pavilion will be known, were collected by a committee under the direction of Father Felix Verwilghen. The materials were chosen as typical representations of the effect of the Church on Japanese civilization and culture.

DOMINICAN SISTERS IN JAPAN MAKE GIFT CAKES TO SUPPORT THEMSELVES

MORIOKA, Japan — No Japanese would think of returning from a journey without bringing with him an O-miyage — an honorable homecoming present — for those waiting at home.

O-miyage usually takes the form of some product, usually edible, for which the region visited is particularly noted, and small thin cakes now made by a community of Dominican nuns here show signs of becoming the special O-miyage of Morioka.

Cookies made by Trappistine nuns in Hakodate have long been a favorite O-miyage for travelers returning from Japan's northernmost island of Hokkaido.

Sale of these cookies at Hokkaido railway stations and department stores has been a principal means of support for the 120 Sisters of the community.

Furthermore, the picture of St. Therese of Lisieux, which decorates the cookie package, has brought a knowledge of that saint and her message to countless Japanese.

This city of Morioka, on the Kitakami river in northeast Japan, now promises to become renowned for another O-miyage. These are the delicacies made by the contemplative Dominican Sisters of Our Lady of the Rosary monastery here. These cakes are known as "Gallettes de Namur" and "Gallettes de Dinant."

Cellophane-wrapped packages of those dainties, decorated with the family crest of St. Dominic, are prominently displayed among the box lunches, Suntori whisky and hard-boiled eggs of the vendors who meet the express trains here.

It is largely through the sale of these O-miyage that the thirty-five Sisters and nine novices at the monastery plan to support themselves. They hope that the proceeds will also help them to defray the cost of establishing a new foundation soon at Nagoya.

JAPANESE WOMAN ARTIST NAMED STAFF MEMBER OF VATICAN PAVILION AT BRUSSELS FAIR

WAKAYAMA, Japan — A young Japanese woman, convert to the Church and outstanding artist, has been named a staff member of the Civitas Dei (City of God), Vatican pavilion at the Brussels Exposition of 1958.

Miss Bernadette Keiko Saiga, who has been collecting representative Japanese religious art for the Civitas Dei, was born near Mount Koya, the

traditional holy mountain of the Shingon Buddhist sect. During her childhood Miss Saiga was trained in the traditional Japanese art forms and techniques by Buddhist monks living on the mountain. She attended the Women's University of Fine Arts in Tokyo. While there that she became interested in the Church. She was baptized after her graduation.

The Brussels International Exposition of 1958 will open on April 18.

MISSIONER DOING LANGUAGE RESEARCH FOR JAPAN

TOKYO, Japan — A priest-scholar and veteran China missionary is engaged here in research for the Japanese Ministry of Education in language dialects.

Father W. Grootaers, Immaculate Heart of Mary missionary who was on the faculty of the Catholic University of Peking for three years, is a specialist in dialect geography.

As a result of his researches in northern China, the priest has drawn the first complete dialect maps of the region east of Tatung, the former capital of North China.

Since arriving in Japan in 1950, Father Grootaers has worked with specialists in his field here. From April to June, 1957, he delivered a series of lectures at Tokyo Municipal University on certain aspects of European dialects.

As a result of these lectures he was invited to participate in a survey of of the hamlets and villages in south-east Niigata prefecture. The team, led by Prof. Shibata of the Education ministry, completed its field work in November.

In all, 165 communities bordering on the Japan sea were investigated. Material for the study was obtained by submitting eighty carefully chosen questions to one resident of each community, who was over the age of 60 and had lived in the same village since his birth.

Results of the research will be published in 1959 and will be incorporated into eighty maps to be drawn by Father Grootaers.

Since returning from Niigata, the priest has been asked to work on dialect maps for a seven-year project currently being pursued by Japan's National Language Research Institute.

MORE THAN 30 PER CENT OF STUDENTS AT JAPANESE UNIVERSITY ARE CATHOLICS

TOKYO, Japan — More than 30 per cent of the students enrolled at the Jesuit Fathers's Sophia University here are Catholics, according to figures released by the university.

During 1957, according to the statistics, forty-six students at the institution were received into the Church, bringing the total number of Catholic students to 642 of a total enrollment of 2,070.

University officials feel that the increase in converts among the student body is due to a movement among some Japanese young people to swing away from materialism and irreligious individualism.

Founded in 1913, Sophia University is conducted by an international group of Jesuit Fathers, representing some twenty countries. A pontifical university, Sophia has graduate and undergraduate schools and faculties of

theology, literature, languages, economics and law.

CHIEF JUSTICE OF JAPAN REPORTS THAT HIS NATION NOW NEEDS SPIRITUAL HELP

LOS ANGELES, California — Chief Justice Kotaro Tanaka of Japan say that his nation needs spiritual help to overcome a rising materialism, relativism and subjectivism.

In an interview here, the Chief Justice reported that Japan's Catholic population has more than doubled, rising to 240,000 since the end of World War II, and that Catholic Action is becoming stronger. But he said a major need of the country is assistance in spiritual matters.

"Materially we have been helped a great deal by the United States since the end of the war," he said.

The jurist, a convert to Catholicism in 1926, said he is now less concerned about communism in his country than he was a year ago. He said he believed that Asian nations generally back the solidarity of free nations against communism.

Justice Tanaka was on his way home after a trip to Central and South America, during which he attended Brazil's Judicial Day observances.

KOREA

KOREAN VILLAGES CONDUCTING 'DO IT YOURSELF' CONVERSION DRIVE; 2,000 CATECHUMENS NOW UNDER INSTRUCTION

CHANGSONG, Korea — Six months ago, because no catechists

were available, four non-Christian villages 150 miles south of Seoul began a "do it yourself" conversion campaign.

As a result, 2,000 of the villagers are now preparing for Baptism, while many more are asking for instruction.

This mass movement toward the Church began when delegations from the four villages, which had no Catholics, appealed to Columban Father Francis Woods for someone to instruct them. Since he could hire no additional catechists at the time, he could only promise to help them at a future date.

This was not enough for these determined people. They decided to proceed at once with their own instruction. Educated leaders from each of the villages, after a brief study of Catholic doctrine and prayers, were able to start a program of instructing 1,000 of their fellow villagers. By Christmas, the four leaders had themselves been baptized and their flock of catechumens increased to 2,000.

NEW APOSTOLIC DELEGATE TO KOREA IS APPOINTED

VATICAN CITY — Msgr. Egano Righi Lambertini, counselor of the Apostolic Delegation in Great Britain, has been appointed Apostolic Delegate to Korea.

He will fill the post that has been temporarily cared for by Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon and regent of the Apostolic Delegation in Seoul.

In Seoul President Syngman Rhee and the Korean government expressed their pleasure at the new appointment.

Msgr. Lambertini, 52, was born in Casalecchio di Reno near Bologna, Italy. After ordination he earned a degree in canon law at the Gregorian University here. After serving several years in the Bologna archdiocese, he returned to Rome to join the staff of the Vatican Secretariat of State. During his career in the Holy See's diplomatic service he has held posts in Rome, Paris and London as well as in Venezuela and Costa Rica.

MALAYA

BLAME DEFEAT OF SINGAPORE CONSERVATIVES ON POLITICAL APATHY AND INDIFFERENCE

SINGAPORE, Malaya — Political indifference, a general apathy and strong overconfidence have been blamed by observers here for the recent defeat of Singapore's Conservative party in voting on candidates for the city's first elected City Council.

The left wing People's Action party won the election and many Conservatives fear that the coup could be made to provide an opening wedge for communism in Singapore. The present PAP group is composed of moderate left-wingers, since the extremist bloc of the party were jailed a few months ago for illegal activities.

The City Council elections have been seen as a prelude to the elections for the Legislative Assembly, to take place in eight months, and sources here have said that the left wing victory in the recent election may spur the Conservatives to greater interest and diligence in the future.

Getting people out to vote has been underlined as the most serious prob-

lem. In the City Council elections, only 165,000 out of the city's 500,000 eligible voters went to the polls. Of these, 60,000 supported the PAP.

The newly elected city councillors include a bus driver, an architect, a bank clerk, a barber and a street corner vendor of hot tea. One of the council's two women members is a Catholic.

PAP has always capitalized on Singapore's very large population of young people. Eleven of the thirteen new councillors are still in their twenties and only two of them have had any previous political administration experience. Experts here have declared that the PAP victory was largely due to people's voting for the party, rather than for any particular candidate.

NEW GUINEA

NEW MISSION POST FOUNDED BY DUTCH PRIEST IN LITTLE KNOWN NEW GUINEA VALLEY

HOLLANDIA, New Guinea — A Dutch Franciscan has recently established a new mission post in the Baleim valley in central New Guinea.

Father Blokdijk, O.F.M., reached the isolated valley by plane, to build the first Catholic mission there. Four American Protestant missions have been operating in Baleim valley for some time.

Nearly 40,000 Papuans live in the area, which was discovered only twenty years ago by American explorers.

PAKISTAN

U.S. MISSIONERS REACH PAKISTAN

MULTAN, Pakistan — Four American Dominican missionaries have arrived to work here.

There are Fathers James T. Carney, John F. Arnold, Ernest A. Boland and Charles Quinn. The priests will serve at the Bahawalpur mission, started last year.

The mission expects some time next year the arrival of Sisters of St. Dominic from St. Agnes Convent, Sparkhill, New York. A convent to house them is being constructed here.

CLOSE TO 8,000 ADULT BAPTISMS IN PAKISTAN IN 1957, FIGURES SHOW

ROME — Nearly 8,000 adults were baptized as Catholics in Pakistan during 1957, it was announced here by Fides, mission news service.

The report is based on statistics released by the Apostolic internunciature in Pakistan.

According to the figures, there are 288,663 Catholics in East and West Pakistan, out of a total population of about 78,000,000.

Three hundred and thirty-eight priests serve these Catholics and 64 of the priests are native Pakistanis. Pakistani Sisters and Brothers number 282, with grand totals of 737 Sisters and 82 Brothers working in the country.

Pakistan's Catholic schools have a total enrollment of 63,073 pupils, with 38,792 pupils in the 279 primary

schools, 15,737 pupils in 57 high schools, and 1,044 in eight colleges. Professional and other schools train a combined enrollment of about 7,500 pupils.

The total number of baptisms in the country during 1957 was 25,745, with 7,789 adults included in the figure. In November, all Pakistan had 95,358 catechumens, with the Diocese of Lahore having the record enrollment of 61,898, *Fides* reports.

PHILIPPINES

POPE CONGRATULATES PHILIPPINE PRESIDENT ON HIS INAUGURATION

VATICAN CITY — His Holiness Pope Pius XII has sent a message of congratulations to Philippine President Carlos P. Garcia on the occasion of his inauguration for a four-year term as head of state.

The text of the Holy Father's message reads:

"On the occasion of Your Excellency's taking up the appointment of President of the Philippine Republic, we present our best wishes for the success of your mission while beseeching Our Lord to grant to Your Excellency and to the beloved Philippine people days of Christian prosperity."

The 61-year-old former vice president took the oath on the Luneta, a park in Manila which was the scene of one of the most bitter wartime battles between Filipino-American and Japanese troops.

President Garcia succeeded Ramon Magsaysay, Philippine hero and political leader who was killed in a plane crash last March on the island of

Cebu. The new head of state won out over three other candidates in the November election.

PHILIPPINES PRESIDENT TAKES INAUGURAL OATH ON BIBLE GIVEN BY CARDINAL SPELLMAN

MANILA, Philippines — President Carlos P. Garcia took his inaugural oath on a Bible which was given him by His Eminence Francis Cardinal Spellman, Archbishop of New York.

The President's inauguration for his first full four-year term took place just a few days before the New York Cardinal's stop here as part of his Christmas visit to members of the U.S. armed forces in the Far East. He had given the Bible to Mr. Garcia on an earlier occasion.

The inauguration ceremony, held in Manila's Luneta Park, was opened with an invocation by Archbishop Julio Rosales of Cebu.

Marching in the parade preceding the inauguration were a U.S. Air Force unit, and a Scottish pipe band representing the United Kingdom.

In the evening following the President's swearing-in, Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines and senior member of the diplomatic corps, was the first to be received by the President and Mrs. Garcia at their formal reception in Malacanang Palace.

Mr. Garcia thus began his first term, in his own right, as President of the Philippines. He had succeeded to the presidency last March 17 when President Ramon Magsaysay was killed in an airplane crash. The new

President won election himself last fall.

Also inducted into office was Vice President Diosdado Macapagal. Mr. Macapagal is a member of the Liberal party, which opposes President Garcia's Nacionalista party, and his exact role in the Nacionalista regime has not yet been determined.

PHILIPPINE SUPREME COURT RULES FOREIGN-BORN PRELATES MAY ADMINISTER CHURCH PROPERTY

MANILA, Philippines — In a lengthy decision, the Philippine Supreme Court decreed that non-Filipino ordinaries may hold Church property as "corporations sole" — that is, when acting as corporations composed of a single member.

The decree recognized such a right despite a statute providing that corporations composed of non-Filipinos may not own real estate.

The matter was clarified following the action of Bishop Clovis Thibault, Apostolic Administrator of Davao. Bishop Thibault purchased some land for diocesan purposes and wanted to have the title registered in his name as "corporation." The local registrar refused on the grounds that Bishop Thibault is a Canadian citizen. Bishop Thibault appealed the matter to the courts and the decision of the Supreme Court is the upshot of the affair.

Church property in the Philippines is largely held by ordinaries as corporations sole. In the case of Bishop Thibault, however, the crux of the matter was whether a non-Filipino could act as a corporation sole.

Bishops who are corporations sole hold property in that capacity, separate and apart from their capacity as individuals. In coming to its decision, the Supreme Court ruled that ordinaries as corporations sole do not own but merely administer Church property and hold it in trust.

In the United States, at least twenty states and the District of Columbia have adopted by statute the corporation sole for the purpose of enabling the Church to hold property.

PHILIPPINE ARCHDIOCESE PLANS OBSERVANCE OF LOURDES 100TH YEAR

CEBU CITY, Philippines — A procession of penance for outrages against Our Lady will be held every Saturday morning during 1958, centennial year of the Lourdes apparitions, in the Cebu archdiocese, according to a pastoral issued here by Archbishop Julio Rosales of Cebu.

Outlining the archdiocesan plans for collaboration with the worldwide celebration of the Lourdes centenary, Archbishop Rosales called for a Solemn Mass of the Blessed Virgin to be sung every Saturday in each church of the archdiocese.

Further, he called on all the faithful of his see to attend Mass and receive Holy Communion as frequently as possible during the year.

TAIWAN

NEED MORE LAYMEN FOR APOSTOLATE ON TAIWAN, ARCHBISHOP DECLARES

TAIPEI, Taiwan — Archbishop Joseph Kuo of Taipei has stressed

the need for greater lay participation in the apostolate on Taiwan.

Speaking to a Legion of Mary meeting here, the Archbishop said:

"We have need of ever more loyal and devoted legionaries. It is essential that more and more Catholics participate in the work of the clergy."

The Archbishop, who is a member of the Congregation of the Disciples of the Lord, noted the rapid growth of the Church on Taiwan. He said this created problems which could only be solved with the aid of laymen.

Catholics here, he pointed out, have increased to 114,000 from 25,000 in 1953. His own see, he added, has grown from 5,000 Catholics in 1953 to more than 38,000 today.

"Priests are busy, fully occupied with instructing converts, ministering to their Catholics," he said. "You must assist them zealously. In your house visitations, hospital visitations and other legionary assignments, be assiduous.

"Very often your contacts will be non-Catholics. But I feel that now your most important work is watching over the newly baptized.

"There is danger that after a while new Catholics may cease to practice their religion. There are various reasons for this. Possibly their course of instruction has not been sufficient, sometimes it is just that their post-baptismal fervor slackens and the requisite spiritual care after baptism is lacking. Often moving to a new parish and mere shyness keeps them away from the church.

"This duty of keeping in touch with new Catholics, seeing that they con-

tinue to attend Mass, receive the Sacraments, is a most essential work, and one that can and should be performed by legionaries.

"It is my wish to see the Legion of Mary established in every parish of the archdiocese."

TAIWAN OFFICIAL DENIES CLAIM THAT COMMUNISM, CONFUCIANISM ARE SIMILAR; MISSION EXPERIENCE BACKS UP DENIAL

TAIPEI, Taiwan — A recent article enumerating similarities between communism and Confucianism in the American Foreign Affairs quarterly sparked a strongly worded rebuttal from Minister of Education Chang Chi-yun here.

According to reports received here, the author of the article, Y. Chu Wang, professor at Pennsylvania State Teachers College, said the success of the Communists in China "is probably due more to their grasp of China's traditions rather than the materialistic tenets of their faith."

Mr. Chang labeled this "sheer nonsense" at an interview here.

His denial is supported by mission experience here.

Missioners are quick to stress that the present high conversion rate on Taiwan is due in great part to the favorable atmosphere resulting from the high ethical standards of the Confucian system. Once the traditional ties existing in the native environment are broken, as is the case in Taiwan with those who fled from communism in mainland China, the approach to Catholicism is comparatively easy.

Missioners who lived for some time under Communist rule on the Red-held mainland, also note that one of the first acts of the Communists was to undermine the traditions and deprecate the classical learning of the country.

The Foreign Affairs article, according to the report, drew "certain similarities" between Confuciansim and communism, saying: "Both emphasize the role of the elite and exhort sacrifice and devotion on their behalf. Both are authoritarian and paternalistic. Both exalt the group, whether it is the family, the class, or the party. Both are this-worldly and are little concerned with the supernatural."

Confucius emphasizes the role of the elite, said the Minister of Education. But the term refers to an intellectual elite, open to all who study with perseverance, and to all the people under universal education, he pointed out. On the contrary the Communists base their power on the strength of a small clique.

Confucius upholds the dignity of the individual, while communism ignores it, Dr. Chang remarked. To say that Confucius exalts the group is contrary to truth. Throughout his teaching he upholds the role of the individual as the foundation of society and the nation, and calls for the uplifting of personal character as the basis for universal reform.

Dr. Chang further noted that although Confucius devoted his endeavors to human affairs, he could not, however, be described as "this-worldly." Confucius was highly religious-minded, said the Minister of Education, and exalted the loftiness of "Heaven," which is just an ancient Chinese synonym for God.

Confucius exhorted sacrifice, agreed the Minister, but it was sacrifice for the benefit of the whole people and the nation. It cannot be compared to the sacrifice of national interests and rights for the benefit of the Soviet demanded by the Communists.

Communists are, of course, authoritarian, Dr. Chang added, but Confucius is not. He then quoted a Confucian saying to illustrate this fact: "The people are important, while the monarch is not."

AMERICAN NUNS OPEN FIRST CARMELITE CONVENT ON TAIWAN

HSINCHU, Taiwan — The first convent of Discaiced Carmelite nuns in Taiwan and the first to be founded in the Far East by American Carmelites was blessed here by Archbishop Joseph Kuo, C.D.D., of Taipei.

In 1948, Jesuit Fathers working in Yangchow, China, asked the Carmelites of Santa Clara, Calif., to come to China to found a monastery. The Chinese Reds took over the country, however, and made the new foundation impossible.

The Sisters came to Hsinchu in 1954, instead, and set up residence in a small temporary home while the new monastery was being constructed. Now the nine Carmelites — three Americans and six Chinese — are in their new convent.

Explaining why the community has so many native Chinese Sisters, Mother Teresa of Jesus, the Prioress of the convent, said:

"Between 1948 and 1954 five Chinese girls entered the Carmel of

Santa Clara. Two of these were to have been our postulants on the Chinese mainland. So the foundation was already half Chinese when we left America."

During the ceremony at which Archbishop Kuo officiated, papal enclosure was established in the convent, closing the nuns off from the world for the rest of their lives, except in the case of necessity.

Assisting the Archbishop were Bishop Frederick Donaghy, M.M., exiled Bishop of Wuchow, and Msgr. Eugene Fahy, S.J., ousted Apostolic Prefect of Yangchow.

The sub-prioress of the convent is Mother Mary of the Divine Heart, a native of Berkely, Cal., and another nun, Sister Christine of Mary and Joseph, hails from San Diego, Cal.

Many Chinese girls have already expressed the desire to enter the monastery and observers here feel that the Chinese, conditioned by many centuries of Buddhism, with its highly contemplative aspects, are adaptable to such a life.

FREE CHINESE BETTER OFF NOW ON TAIWAN, CHINESE CARDINAL SAYS AFTER SEEING PONTIFF

ROME — The people of Nationalist China are in better condition both spiritually and physically than they have ever been before, His Eminence Thomas Cardinal Tien, S.V.D., asserted here after a private audience with His Holiness Pope Pius XII.

The Cardinal-Archbishop of Peking, now in exile, was in Rome after a

six-week tour of Taiwan. Following several weeks' rest here, recovering from exhaustion and a heart disability, the 67-year-old prelate was received in a 20-minute private papal audience in which he reported on his tour.

With his visit to Taiwan, the first Chinese ever to be named to the College of Cardinals returned to China's only free province for the first time since 1949. Cardinal Tien left Peking as the Reds took over China, and has made his residence at the U.S. provincial headquarters of the Society of the Divine Word in Techny, Ill.

Cardinal Tien said that during his six weeks on Taiwan, he visited all of its archbishops and bishops, many of them exiles from the Chinese mainland who were once his suffragan bishops. Everywhere he went, he said, he was given an enthusiastic reception, and he saw a phenomenal growth of the Church everywhere. The Cardinal added that even some government officials had remarked to him on the good work the Church has done among the people.

Eight years ago, the Cardinal-Archbishop recalled, there were only about 10,000 Catholics on the whole island of Taiwan. Now there are over 120,000. As an example of the Church's growth, Cardinal Tien said that when the Bethlehem missionaries of Switzerland first went to Taitung several years ago, they found only three Catholics in the city. Now, after much hard work and a remarkable program of social works and charity, he said, their flock has grown to 10,000.

Asked if there are problems on Taiwan because of overpopulation, the prelate said not as many as might be expected. He said spirits are high and there is still a strong hope among the people that they will one day return to their homes on the mainland.

He went on to say:

"Food is not bountiful, but the people are not hungry. One must look far to find grass growing in Taiwan, (Formosa). Every available bit of land is under cultivation. Two or three crops a year are drawn from the same soil.

"I talked with people of every class and visited every part of the island. Remarkable advances can be seen in every section of life. The vast network of roads and the establishment of many kinds of new factories are an indication of the rapid improvement in the standard of living of the people. The strong military force, together with the pent-up anti-Communist enthusiasm of the citizens, proves Taiwan to be the strongest anti-Communist bastion in the whole Far East."

Cardinal Tien's long absence from his people has not in the least dulled his interest in them. He says "we Catholics" in Taiwan, and he speaks enthusiastically of his hopes for an increase in educational institutions and the development of new parishes. He believes that the advance of the Church in Taiwan is a rare opportunity for the spread of the Faith which must not be passed by. Above all, Cardinal Tien feels that development of the schools system is imperative.

THAILAND

THAILAND BISHOP DIES AT AGE OF 52

PAKSANE, Laos — A brilliant leader of the Church in the mountain kingdoms of Thailand and Laos, who visited the United States in 1955, died here of a heart attack (January 18).

Bishop Michael On Prakhongchit, Vicar Apostolic of Thare, Thailand, had traveled here to preach a retreat for major seminarians. His death is considered a great loss to the Church.

A native Thai, Bishop On Prakhongchit was born in Bangkok, August 5, 1905. He was ordained in December, 1933, and consecrated by Archbishop John Dooley, S.S.C., Apostolic Delegate to Indochina, on August 19, 1953.

The prelate visited in the United States in 1955 on his way home from Rome. Burial was scheduled to take place in Thare.

VIETNAM

VIETNAMESE CATHOLIC ART TO BE SHOWN AT BRUSSELS EXPOSITION

ROME — The Catholics of Vietnam will be represented by native religious art at Civitas Dei, the Vatican pavilion at the Brussels International Exposition of 1958, it has been reported here.

The Vietnamese material is being collected by a committee headed by Bishop Peter Pham ngoc Chi, Vicar Apostolic of Phat Diem.

Mission Bulletin
106-A Kwok Man House
Hong Kong

Dear Subscriber:

We trust that you have found the Mission Bulletin worth the not inconsiderable subscription price. This gives us the courage to ask you to renew your subscription when it expires.

We do hope you will allow us the privilege of continuing to supply you with information about the Missions of the Orient.

Cordially yours,

The Editor

Subscription Renewal

No.

Name

Address

City

State Country

Subscription from

Price per year.

Check enclosed ☐

ROLEX TUDOR WATCHES



... for prices and
further information,
write to the Sole
Distributors
in Hongkong.

Lane,
Crawford's

write to
P.O. Box 83
Hong Kong.

THE QUALITY DEPARTMENT STORE

A good Choice



CONTAFLEX

The latest low-priced
"ZEISS IKON"
Miniature Camera

OBTAINABLE AT ALL
LEADING PHOTO-DEALERS
H.K. and Kowloon

Sole Agents
CARLOWITZ & CO., LTD.
FUNG HOUSE 9TH FL. 18/20, CONNAUGHT RD., C.
HONG KONG.

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

16 CHATER ROAD

Telephones: 21113
28021/6



FLY TWA

The only Non-Stop SLEEPER SERVICE
between CALIFORNIA and NEW YORK

Enjoy all the luxurious features of TWA
"Ambassador" Super Constellation
flights—plus the speed and convenience
of Non-Stop service coast to coast!

For reservations see your Travel Agent or
Call TWA 32563.

Fly the finest... **FLY TWA**
TRANS WORLD AIRLINES
U.S.A. · EUROPE · AFRICA · ASIA



FOR YOUR LIBRARY

1957

MISSION BULLETIN

BOUND VOLUME

In genuine washable leatherette with design and lettering
in 14k. gold leaf.

Available in White, Red, Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW

PRICE: U.S.\$10 post paid

Printed by Shum Shing Printing Co., Tel. 74513

LIST OF "MISSION BULLETIN" AGENTS

Authorized to receive yearly subscriptions

SPAIN — U.S.\$ 5.00

Rev. Fr. Teodomiro Fuentes,
Colegio Mayor,
Sto. Domingo de la Calzada,
(Logroño).

FRANCE — U.S.\$ 5.00

Rev. Pere Quinsat, S.J.
35, Rue de Sevres,
Paris, VI-ème.

NETHERLANDS — U.S.\$ 5.00

Rev. Father Rector,
Missiehuis "Bisschop Hamer",
Nijmegen.

PHILIPPINES — Pesos 15

Rev. Eduardo Buerenkemper,
S.V.D.
Catholic Trade School,
1916 Oroquieta,
Manila, P.I.

AUSTRALIA — £2-11-0.

Rt. Rev. Mgr. A.R.E. Thomas,
P. of F Director,
175, Elizabeth Street, Sydney.

IRELAND — £2-0-0

Messrs. Gill & Son,
50, Upper O'Connell Street,
Dublin.

INDIA — U.S.\$ 5.00

Examiner Press Bookshop,
P. O. Box 791,
Fort, Bombay 1.

U.S.A. — \$5.00

Maryknoll Bookshelf,
Maryknoll P.O.,
New York.

CANADA — \$5.00

Rev. Fr. Louis Bouchard, S.J.
762, Sherbrooke, ouest,
Montreal.

INDONESIA — U.S.\$ 5.00

N.V. Obor,
Gunung Sahari 91,
Djakarta.

TAIWAN — H.K.\$ 20.00

Hua Ming Press,
4, Chung Shan Road N.,
1st Section,
Taipei.

JAPAN — U.S.\$ 5.00

Enderle Bookstore,
3 Kojimachi, 6 Chome,
Chiyoda-Ku,
Tokyo.

A new link in Pan American's
Round-the-World Service...

the **POLAR ROUTE**



PAN AMERICAN's vast network of round-the-world routes now offers you a dramatic *new* route—the Polar short-cut between Europe and the U.S. West Coast. You fly over the top of the world on the shortest, *most* direct line from Paris to cities on the U.S. West Coast. You can also fly Pan Am's new Polar short-cut to Europe via Hawaii and Los Angeles, San Francisco or Seattle. Service over Pan American's Polar route starts September 10 by radar-equipped Super-7 Clippers*. Your choice of thrifty tourist-fare *Rainbow* service or D6 Luxe *President* service with complimentary cocktails and fabulous menus by Maxim's of Paris. For the fastest, finest service between Europe and the U.S., fly Pan Am's new Polar route.

For reservations, call your helpful and experienced Travel Agent or
Alexandra House, Phone 37031, Hong Kong



*Dodge Mark, Pan American World Airways, Inc.
Pan American World Airways, Inc., incorporated in the State of New York, U.S.A., with limited liability

PAN AMERICAN
WORLD'S MOST EXPERIENCED AIRLINE